

# THE CHINESE RECORDER

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## The Editor's Outlook

### CHINESE HOME MISSIONARY SOCIETY

THE fourth Annual Conference of the Chinese Home Missionary Society was held at Fu-tan University, Kiangwan, near Shanghai, from July 25th to August 1st. Eighty-eight delegates, from fifteen provinces, and twelve visitors were in regular attendance. Besides the inspirational talks given each morning and the business sessions there were four general topics for group discussion: (1) The Mongolian Mission, (2) Promotion of the Missionary Spirit, (3) The General Programme of the Yunnan Mission for the Coming Five Years, and (4) The Proposed Budget for the Whole Work for the Next Two Years. It was definitely decided to start work in Mongolia as soon as a qualified person can be secured. The budget as approved calls for \$22,405.00. The reports of the different auxiliaries were very encouraging and the spirit of the conference better than ever before.

### THE W. C. T. U. IN CHINA

THE work of the Chinese National W. C. T. U. has grown rapidly since its first national convention in January, 1922. Dr. Mary Stone is the President; Mrs. Renyin S. Mei the general secretary, Mrs. Herman W. Liu the secretary of the Young People's Branch, and Miss Faith Liu secretary of the Editorial Department. The work of the

Union is directed against the use of alcoholic liquors and tobacco. There are at present eighty-two Young People's branches in sixteen cities: of these Shanghai has seventeen and Canton eleven. A special campaign at the end of 1922 added three hundred and eighty general members and secured \$750.00 in membership fees. The W. C. T. U. in China now has 6,300 members in all branches, these branches being found in eleven provinces. The W. C. T. U. now co-operates with the International Anti-Tobacco Association. Besides direct anti-drug work the Chinese National W. C. T. U. has several other interesting pieces of work. A day nursery, in which is a kindergarten and rest rooms for children of workers, has been started in Shanghai: a special financial campaign secured \$3,376.64 towards its expenses. As many as 120 children at one time have used it. A night school for working women has also been established, which has an average attendance of forty-five. A Temperance Quarterly has now been issued six times. During the year eighty public addresses were given to audiences aggregating 38,800. 60,000 letters were also sent forth.

#### A CALL TO BATTLE WITH THE DRUG EVIL

"Whereas, the cultivation, use, and trade in opium, its derivatives, and allied drugs are again assuming such proportions as to form a deadly menace to the life of the nation as a whole and particularly to the spiritual life and growth of the Christian community, we earnestly believe that the time has come to summon the Christian Church to withstand this evil in the name and power of God.

We therefore make the following recommendations, viz.

(1) That the National Christian Council set aside a day, or days, this autumn when special prayer shall be offered by all Christian congregations and sermons preached on the drug evil and its menace to the physical, moral, spiritual and national life of China, and that the National Christian Council be requested to prepare placards and tracts giving the out-standing facts of the drug traffic suitable for placing in the hands of all Christians, if such be not already available.

(2) That all Christians honestly face the present conditions with regard to opium, its derivatives, and allied drugs, and endeavor to realize how far they are called by God and are themselves willing to face the consequences of a decided stand against this evil."

These timely resolutions, adopted at a public meeting held on Kuling, August 6, 1923, fit in with recent actions of the National Christian Council and the International Missionary Council (Vide page 703), and the rising demand for determined Christian opposition in China against this social menace. In the early summer the National



Christian Council took steps to organize an Anti-Drug Commission with headquarters in Peking. A Pre-Organization Committee is at work on this problem with Dr. G. L. Davis as Chairman and Miss Ruth Cheng as Secretary.

## MISSIONARIES AND INTERNATIONAL RELATIONSHIPS

During the summer a meeting, attended by about one hundred missionaries, was held at Kuling to discuss the desirability of sending a statement to the Governments represented by those present, requesting that no military protection be afforded them and that no ransoms, indemnities or punitive expeditions be allowed should they be captured by bandits. A most lively discussion ensued. The following resolution, prepared and approved, previous to this meeting, by a small group of missionaries, was presented and discussed. "Without attempting to enter into the general question of extraterritorial rights but having regard to the fact that we are here as messengers of the Gospel of Peace and that our task is to establish peace by leading men and women one by one into that new life in Christ which takes away the occasion of all wars, we express our earnest desires that no form of military pressure may be exerted to protect us or our property, that in the event of our capture by lawless persons or our death at their hands no money may be paid for our release, no punitive expedition be sent out and no indemnity exacted. We take this stand believing that the way to maintain righteousness and peace is through suffering wrong without retaliation, and through bringing the Spirit of personal good will to bear on all persons under all circumstances. So we understand the teaching and example of Christ Jesus our Lord and it is to the extension of His Kingdom that our lives are dedicated." Great diversity of opinion was manifested and very few at this general meeting were in favour of the resolution as here presented, though a larger number favoured a statement omitting any reference to military protection of person and property. There is pressing need for the careful study of the actual effect of existing international agreements and practices on the Christian Movement, of the opinion of Chinese Christians of their desirability, of the actual amount of protection afforded and of the use made by Christians of the privileges granted under these arrangements. The new situation is forcing thinking on this old problem. Dr. L. P. Jacks has recently said that Christianity has failed because it has followed not led the governments of the world. Existing forms of international relationships are made by world governments not by world Christians. This situation must be reversed. A new solution is needed. We must not rest till we find it.

## THE CHINA FAMINE FUND BALANCE

THE District of Columbia Court recently approved Trust Agreements with regards to the China Famine Fund Balance amounting to G. \$613,105.60. In addition there is a sum of G. \$100,000 held under call of the Committee of Reference and Counsel, New York, for a period of five years, which is to serve as a nucleus for another China Famine Relief Fund if such is deemed necessary. After five years it reverts to the two universities under the same conditions as the larger sum. These funds have been placed in the hands of the National Savings & Trust Co., in the district of Columbia. The income from these trust funds is to be used by the Universities of Nanking and Peking for the "relief of famine in China and/or for the study and investigation of famine causes, prevention or relief and/or for the education of the inhabitants of China in agriculture, forestry and such other activities that may relate to famine." At the end of ten years the entire funds may be turned over to the two universities. That these two universities should receive this balance seems fitting, in view of the fact that the funds originally came in large part from the Churches represented in their home constituency. A committee of five in China will have the direction of the disposal of the income from these funds. This committee has as members two missionaries and two other Americans appointed by the American Minister; for each of these four an alternate will also be appointed. The four members of the committee are to choose a fifth. The members chosen by the American Minister are Mr. J. Harold Dollar, President, American Chamber of Commerce, and Mr. C. R. Bennett, Manager, International Banking Corporation, Peking. The missionaries, chosen by the Committee of Reference and Council, are Rev. C. E. Patton and Bishop F. T. Keeney. This fund is another instance of American co-operation with China in seeking for a permanent solution to the problem of famine. It is another evidence of the actual existence of that goodwill of merchant and missionary which can help solve existing domestic and international problems facing China.

CO-OPERATIVE SURVEY OF GOVERNMENT  
AND CHRISTIAN SCHOOLS IN CHINA

WHAT is probably the most significant move in the history of education in China is to be made in 1923-24. The National Association for the Advancement of Education and the National Christian Educational Association are to conduct a joint survey of schools, in

Peking, Tientsin, Tsinan, Nanking, Shanghai, Foochow, Canton, Nanchang, Wuchang, Changsha, Paotingfu, Taiyuan, Sian, Kaifeng, Moukden, Liaoyang, Shanhaikwan, Chengtu and Chungking. Six months have already been spent in preparation: half a year will be required for the actual survey work, which begins on September 1, 1923. The survey is planned particularly for schools of grades three to eight inclusive; middle schools will be included so far as desired and possible. Prof. E. L. Terman of Yenching University, Peking, has been appointed by the National Association for the Advancement of Education, in which missionary educationists have membership, to direct this survey. The National Christian Association has also asked Prof. Terman to represent them in this survey, and urges that mission schools be surveyed in each center at the same time as the Government schools. This Christian schools will no doubt be eager to do. From many angles this movement for nation-wide co-operation between Government and Christian schools is significant. All Christian educationists will appreciate the opportunity granted Christian education in China to thus assist in the promotion of education in China. This co-operation promises a new day in education in China. The co-operative feature is to be carried out in all aspects of the survey. Each section of the survey will be in charge of a committee of five made up of representatives of Government and Christian schools. The actual investigating work in each section of the survey will be done by a group of from 50-100 advanced students chosen from both Government and Christian schools. In addition to urging Christian educationists to co-operate in this survey the National Christian Educational Association recommends them to acquaint themselves with, and to use, a new accumulative record system for pupils and to become acquainted with the entire list of mental, moral, physical and practise tests which are now being put forth by the National Association for the Advancement of Education. There are from thirty to forty of these tests and scales which have been prepared under the auspices of this Association with the counsel of Dr. W. A. McCall, its Director of Psychological Research.

### SPIRITUAL NEEDS OF SUMMER RESORTS

At least 2,500 adult missionaries spend part of the summer at Kuling, Kuliang, Mokhanshan, Peitaiho, Kikungshan and Chefoo, the principal summer resorts; many others make brief visits. There they secure needed rest, recreation and, what is equally desired by many of them, opportunity for social intercourse. Of course committee men and women, having a congenital weakness in that direction, sandwich committee meetings in between rest and recreation. They could not



be happy otherwise! But far more important than any of these activities is the opportunity provided at these resorts for spiritual refreshment. This is a constant and vital need. The tendency apparent during the last few years to utilize summer resorts to promote division along doctrinal lines is happily subsiding. It was less manifest this summer than formerly. That is good. Whatever else they do or do not do, divisive movements do not make for spiritual refreshment. They are usually wearisome and weakening. Now while this need for recuperation of the spirit is recognized as paramount, the provision made for securing it at these summer resorts is, generally speaking, far from adequate. For some resorts little provision is made. It is sometimes pointed out that there is not always sufficient balance in the messages presented. What is satisfying pabulum for some is found to upset the spiritual digestion of others. This is not, of course, necessary; but it is what will happen often if arrangements for speakers are left to chance or to special interests mainly. The spiritual needs of those who visit summer resorts can only be met by co-operation between the different resorts and the different groups of Christians interested. The time has now come for this definite co-operation in arranging for speakers to visit these summer resorts and meet in a balanced way these varied spiritual needs. For ourselves we do not see why the National Christian Council should not do this; one summer resort has already made a request along this line. Certainly the National Christian Council could call together representatives from the different summer resorts and groups and initiate the organization of a joint committee to arrange for meeting these common spiritual needs in a more evenly distributed way. It is a problem which concerns the whole body of missionaries and their entire spiritual life. It should no longer be left to chance or special interests; all interests should be served and the spiritual needs of all met.

#### CHINA'S RESPONSE TO JAPAN'S NEED

"Our neighbor Japan is in trouble too big for her to handle alone. We must help!" That is the dominant thought in China. The heaving terror which has stricken Japan's busy cities and the shattering pain and heavy silence which have swallowed up many thousands of her people have stirred the real heart of China, and China's real bigness is being unveiled. China now understands Japan, for this her present need is human. The chance to be a friend has lifted the Chinese up above petty diplomatic interests and squabbles. They have been laid aside, and China is trying to serve a more worth-while end. Even an Anti-Japanese Society, it is reported, raised money to help its

stricken un-friend rise again. An International Service was held on Sunday, September 9, 1923, in the Peking Union Medical College Auditorium, in connection with this disaster. Speaking of the Chinese response to the call for help Dr. W. W. Yen said, "The effect on my people has been remarkable, though not in the last analysis astonishing." The Chinese people can rise to where, quoting Dr. Yen again, "forgetting all old grievances, real and imaginary," they stand ready to help one counted much less than a friend. Nature working simply under impersonal law has done its worst: but this worst becomes the outlet for man's slumbering best. Only a few specific instances of China's response to this great human need have as yet come to hand. The Chinese boys on the "Empress of Australia," in addition to extra grinding toil to help refugees, raised Yen 1,000 from their none too plentiful store and sent it ashore for relief work. The Shanghai Pastors' Association prepared and had read in all the churches a statement that called for a special collection. The National Christian Council sent out an appeal to all the churches in China to help. This was largely due to spontaneous requests from Chinese Christians in a number of the large cities that some such step be taken. The churches in Peking at once sent M. \$500. General relief programmes are taking the place of boycott campaigns. And much more will follow. But China's response must not only be temporary and for the relief of physical and economic need alone. Japan's recovery from this upheaval will take a long time. The effect of the present world-wide sympathy and help will have incalculable results. It has been said that whatever Japan's faults she cannot be charged with ungratefulness. Such a world-wide passion of love for a neighbor will change for good Japan's outlook on the world, and the world's outlook on Japan. Furthermore this hour is the supreme opportunity of the Christians in China to initiate a policy of Christian co-operation between China and Japan. In addition to all the other damage done is the tremendous setback to Christian work in the stricken areas. It will take a long time to measure this. The Y. M. C. A. and Y. W. C. A. are left with equipment gone and as yet unmeasured effects upon their membership. The Tokyo Diocese, connected with the American Church Mission, was recently organized under a Japanese bishop. While the foreign workers are safe the work is practically destroyed. All this means that Chinese Christians have an opportunity to help rebuild Christianity in Japan's devastated areas. The Chinese Church must lay plans to help answer for a long time its own prayers. Conference between Chinese and Japanese Christians as to how Chinese Christians could best help is called for. A Chinese Christian Commission to Japan seems to be in order. The occasion and the need are unique.

If permanent Christian co-operation between China and Japan should be a by-product of this unusual crisis it would give a significant meaning even to this mysterious catastrophe. China's response to Japan's need is most inspiring. It has increased our hope of China's future immensely.

### . A CHINA MISSIONARY'S EXPERIENCE OF THE EARTHQUAKE

DR. D. D. Main, Hangchow, vividly describes the personal experience of himself and his wife in the Japan earthquake which struck the day after he arrived at Miyanoshita. He was minus his jacket when "without the slightest warning a tremendous, awful, indescribable crash came suddenly at 12 o'clock on September 1st.

"As we got up we shook, first from side to side, everything in the room was swaying, then the motion seemed to be circular and when we got out of the room the shocks were up and down and locomotion was most difficult. The crashing of falling houses, the yelling of children and the screaming of women fairly stunned us!

"With difficulty we got out the back way and made for the garden and got hold of a tree; but the shaking was so severe that we held on with great difficulty. As the shocks became less frequent we went further up the hill and lay down under a tree to see the garage on fire, which with fifty cars and twenty houses was burnt to the ground. In the distance we could see Odowara on fire, and all around us there were great land-slides and dozens of houses with many of the inhabitants going down in the deep ravine, on the precipitous side of which Miyanoshita was perched. We lay in the garden with other hotel guests for forty-eight hours with nothing to eat or drink.

"For five days we slept, or rather lay—we got no sleep—in our clothes and never thought we could escape. We lay waiting for the earth to open and simply swallow us up. After the first few awful shocks, we lay on the grass and thought the end had come and that it was only a question of minutes or hours when we should be gone.

"We cannot tell how we felt. Paralysing fear got hold of us. When lying on the ground I felt my body trembling as if I had a nervous chill and could not quite make it out because I did not feel specially shaky although nervous so got up and it passed off, but when I lay down it returned, proving that the tremor of the body was due to the tremor of the earth. We had no sleep on Saturday or Sunday night because the shocks were so continuous and terrifying."

On Wednesday, September 5th, Dr. and Mrs. Main succeeded in getting away from Miyanoshita and after a most trying journey reached Kobe on Friday morning, September 7th.



## The Confucian Civilization

### The Confucian Theory of Moral and Religious Education and Its Bearing on the Future Civilization of China

Z. K. ZIA

#### CHAPTER I

##### INTRODUCTION

**I**N attempting to construct the Confucian theory of moral and religious education, the writer is at once confronted with handicaps. No one will deny that Confucianism occupies the central position in the history of Chinese education. Yet none of us can tell off hand just where Confucius stands in his educational theory. Confucianism has become a battlefield for long dispute; and thus the Confucian theory of moral and religious education has no commonly accepted foundation upon which to rest. The writer is conscious of this vagueness. The reasons for the vagueness are as follows:

#### *a. The vast field of Chinese literature and its obscurity.*

First of all, we know that Confucius lived from 550 or 551 to 478 B.C., in the dynasty of Chow. It was a long time ago. Confucius suffered the wear and tear of history. Especially is this true because some three hundred years later the first emperor of the Tsin dynasty made a bonfire of all kinds of books, including the Confucian sayings and kindred writings. What we have of the Confucian books are the restored ones; they contain mistakes and are only fragments.

The obscurity of the long Chinese history is doubled by the later vast field of literature. The few fragments of Confucian teachings are practically lost in the oceans of commentaries made by the followers of Confucius in subsequent generations. There are different schools under the general name of Confucianism. There are different interpretations of Confucius in each dynasty, in order to suit the policy of the emperors and of that dynasty. What is worse is the lack of eminent exponents. With the exception of Mencius, Hsün-tzu (荀子), Han Yu (韓愈), and Chu Hsi (朱熹), who are perhaps the landmarks in Confucianism, the hosts of Chinese scholars lack the synthetic approach to Confucian

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NOTE.—Readers of the RECORDER are reminded that the Editorial Board assumes no responsibility for the views expressed by the writers of articles published in these pages.

teachings. Our eyes will be blurred when we peer into the thousands of their essays, which almost invariably fail to give accurate, systematic accounts of Confucianism.

This obscurity is trebled by the Chinese language. We all know that the Chinese language is terse; in its terseness it sometimes fails to convey full meaning. Many Chinese terms are made up of modifying words. A word may have more than one meaning; and in some cases the same word may be interpreted in diametrically opposite senses. That sentences therefore suffer in accuracy is not only due to their terseness and inadequacy, but also to their poetic imagination and Oriental symbolism.

W E. Soothill, the author of the notable book *The Three Religions of China*, voices this general feeling of obscurity and its handicaps, and sums them up in a few sentences, as follows: "Moreover, what do we really know of Chinese philosophy? It is a question whether any European has ever really studied it. The works are voluminous, and the terminology difficult to translate with accuracy. Indeed Chinese philosophy and its history have still to be studied and written."\* To put it in more precise terms, all of us, Westerners and Chinese, need to study the real meaning and significance of Chinese philosophy and history, and thus derive a true interpretation of Confucianism, the heart of Chinese civilization. It is our task to make Confucianism live again.

Wu Seth, in his *History of Chinese Philosophy*, (in Chinese) gives his reasons for the lack of development of ancient Chinese philosophy. They are:

1. Poor logic. (For which the Taoistic school is responsible. The deterrent of the development of logic is due to its doubtful attitude.)
2. Pragmatism in a limited sense. (Utilitarianism.)
3. Despotism on the part of the government.
4. Superstition on the part of the Shaman.†

b. *The gap made by the Manchu Dynasty.*

Prof. Ross intimates in his *Principles of Sociology* that the "Chinese have been out of luck since the Middle Ages."‡ The fact that China within the last six hundred years has been overrun by two intellectually and morally inferior peoples, the Mongols and the Manchus, is a case of historical tragedy. Chen Huan-Chang, in his *Economic*

\* Soothill, *The Three Religions of China*, 203.

† Wu Seth, *The History of Chinese Philosophy*, 1, 388-398.

‡ Ross, *Principles of Sociology*, 64.

*Principles of Confucius and His School*, gives us a general survey of historical Confucianism.

"We may roughly sum up the historical movements of Confucianism under six heads: (1) the school of the doctrine of Great Similarity, emphasizing liberty, handed down from Tzu-ye (子游) and Tzu-ssu (子思) to Mencius; (2) the school of the doctrine of Small Tranquillity, emphasizing government, handed down from Chung-kung (仲弓) to Hsun Tzu (荀子). Li Ssu (李斯) applied it to the government of the Ch'in dynasty (331 or 221 B.C.), and it has lasted to the present day; (3) the theological school, drawn from the whole Bible, and especially from the 'Great Model' of the Canon of History, the Canon of Changes, and the Spring and Autumn. Tung Chung-shu (董仲舒) and Liu Hsiang (劉歆) were conspicuous representatives, but this school was practically ended after the Han dynasty; (4) the ethical school, the chief element of Confucianism, and highly developed in the Sung and the Ming dynasties; (5) the historical school, based on the Canon of History and the Spring and Autumn, Ssu-Ma Chien (司馬遷) and other great historians being its representatives; (6) the school of literary research and scientific study, set forth by Confucius, and popularly, but narrowly, applied in the present dynasty."\*

Chen Huan-Chang wrote the above statement when the Manchu dynasty was still in power. He assigned to the Manchus literary research and scientific study. As a matter of fact, Chinese intellect has been made sterile. The so-called "literary research and scientific study" is nothing but "the repetition of characters in the same order as they occur in the book and the repetition of them at the highest attainable rate of speed," to use the characterization of A. H. Smith. Martin gives the "literary research and scientific study" another coloring. "During all this time the mind has not been enriched by a single idea. To get the words at the tongue's end and the characters at the pencil's point is the sole object of this initial discipline." Of all the six schools, the school of "literary research and scientific study" is the most responsible for the check of the Confucian ideals. And the Manchus in the last three centuries were responsible for the gap between the spirit of Confucius and the sterileness of the present-day state of the social mind.

The assertion that the Manchu dynasty is chiefly to blame for the present-day degeneration in China needs a word of clarification. Most of us seem to have neglected the distinction between the Confucian theory of education and the Manchu policy of education. The methods employed by the Manchu dynasty in the matter of education were from first to

\* Chen Huan-Chang, *Economic Principles of Confucius and His School*, 46.



last anti-Confucian in spirit. Confucius emphasized reasoning; the Manchus emphasized memory work. Confucius emphasized moral character; the Manchus, penmanship and the so-called "literary research." Confucius undertook to educate and assimilate; the Manchus to examine and exploit. It is true that the examination system did not begin with the Manchu Dynasty, but we must remember the fact that the Manchu Dynasty made the most of it.

The examination system deteriorated into asking nonsensical questions, and into a system of squeezing. S. W. Williams thus puts it: "There are several classes of bachelors, depending somewhat on the manner in which they obtained their degree; those who get it in the manner here described take the precedence. The possession of this degree protects the person from corporal punishment, raises him above the common people, renders him a conspicuous man in his native place, and makes him eligible to enter the triennial examination for the second degree. *Those who have more money than learning, purchase this degree for sums varying from \$200.00 up to \$1,000.00, and even higher; in later years, according to the necessities of the government, diplomas have been sold as low as \$25.00 to \$50.00, but such men seldom rise.*"\*

The Manchu dynasty pursued a policy of undermining and demoralizing the Chinese. The Confucian spirit has lain dormant. John Dewey is right when he says that "China is at present the rotten bureaucracy that surrounded the corruption of the Manchus and that made them possible."† The depreciative note of many writers on Confucianism and its ideas with reference to education is due to this gap made by the late Manchu dynasty, and we are more or less subject to the handicap of the present state of affairs, which must not be considered as the unmistakable answer to Confucianism. Chinese education under the regime of the Manchu dynasty does not represent Confucian ideals of education.

Furthermore, Confucianism has had its ups and downs. At the beginning of each dynasty in the Chinese history, there was a revival of Confucianism: at the end of each dynasty there was degeneration of Confucianism. The Western world came into China just at the time when Confucianism was at its lowest ebb. The Manchus were breathing their last; the Western world only witnessed the death-spasms of the vanquished Manchu-China. China, since the day of her opening to the Western world, has not been normal. China has been seen at her worst. The true way of observing China is not only by traveling throughout the entire nation as at present existing, but by traversing her entire past history. The method of true interpretation is the historical method.

\* Williams, *The Middle Kingdom*, I, 549.

† *Letters from China and Japan*, 216.

Now we come to the sources for constructing the Confucian theory of moral and religious education. In a general way, I classify the sources under three categories, and they must be taken with the understanding that they are all subject to the above-mentioned handicaps.

*a. Ancient Documents.*

A theory of Confucianism finds its chief source in the nine classics, the so-called Five King and Four Books. They are really the Old Testament of the Chinese. Some ardent Chinese call the nine classics the Chinese Bible, and to call it so is not without justification.

The Five King are:

1. Yi-king or "The Book of Changes."  
The origin of the book dates far back, to the 30th century B.C.
2. Shu-king or "The Book of Historical Documents."  
It now contains fifty-nine books, the oldest dated back to the twenty-third century B.C., and the latest to the eighth century B.C.
3. Shih-king or "The Book of Ancient Poems."  
It now contains three hundred and five pieces of poems, the oldest dated back to the twelfth century, the latest to 585 B.C.
4. Li-ki or "The Book of Rites."  
According to some authorities it contains more volumes, according to others less. Roughly speaking, the Li-ki gives us the rites, and various institutions, of the times of Confucius. The date must be a comparatively late one.
5. Ch'un Ch'iu or "Spring and Autumn."  
A historical criticism said to have been written by Confucius, who based his criticism chiefly on the Annals of Lu. The date is therefore to be fixed within the life-time of Confucius. (550 or 551 to 478 B.C.)

Of these five King, the Yi-king needs a word of comment. Western scholars have lost their patience with this mysterious book, which based its system upon the different arrangements of dashes. Sir R. Douglas and Terrien de Lacouperie after years of hard work finally gave up with despair and perhaps contempt for the book. They dismissed it with the announcement that the Yi-king "is nothing more than the vocabulary of an obscure Central Asian tribe—so obscure, indeed, that to this day it remains unlocated and unknown."\* Legge thought that he had "found the key"; Giles thought that the key is still to be found. Yet it seems to me that a book which has been praised by a man so full of common sense as Confucius ought to contain some sense in it. Mere dashes could not have made Confucius wish that were his life to be

\* Giles, *Confucianism and its Rivals*, 6.

lengthened he would give fifty years to the study of the Yi-king. The truth it contains is not mysterious at all; only the method in which it presents its truth seems to be queer. Our trouble is the lack of method of approach. The trouble lies in the imposition of such a book on the youth of the Chinese Empire without any pedagogical method. The Republic of China knows better than that.

The Book of Changes deals with manifold aspects of life. Its great principle is to stress the Golden Mean and downright justice. Its secondary principle is to give some credit to the receptive mind void of conceit. The man of super-strength is doomed to failure.

Wu-seth in his pioneering book on the history of Chinese philosophy attempts to give us some principles with which we may approach the Book of Changes. They are:

1. The idea of "change"—(易).

The idea of change has for its formula: the world originates from the simplest to the most complex. In the application to educational theory, the method is a gradual assimilation, and the belief is to repeat the old in order to get the new.

2. The idea of "imitation"—(象).

According to the Confucian idea, imitation is instrumental in producing implements and system as well as in setting forth great moral principles and institutions. Observe heaven and earth, and then imitate them.

3. The idea of "expression"—(辭).

The office of "expression" is twofold:

a. Positively, to rouse the world to action.

b. Negatively, to prohibit the wrong doing of the people.\*

Taking the five King together, two points should be given special consideration:

1. None of these five King was written by Confucius. He simply edited them. The "Spring and Autumn" in a sense was written by Confucius, but its originality is only to be found in his running comments. Somebody else wrote the history. Confucius in the Spring and Autumn Record contributed the great truth of loyalty to one's lord or master. The truth of subordination is the guiding principle throughout the entire book. In editing the Shu-king, the book of historical documents, Confucius contributed his share by preserving the oldest historical traditions of China. He gave us a sense of reverence, and directed us in our worship of the Heavenly Emperor. In editing the Shih-king or the book of ancient poems, Confucius succeeded in preserving for us the beauty and simplicity of the ancients. He directed us to appreciate

\* Wu-seth, *History of Chinese Philosophy*, 1, 77-91.



purity of thought, and warned us against debased sentimentalism. In editing the *Li-ki*, Confucius preserved for us some of the contemporary customs and ancient traditions and institutions. Some of the sayings are his own; in all probability his disciples inserted the rest of them after his death. The book needs critical editing now, for it has been sadly mutilated.

2. These five King, all of them, need to be cross-examined according to the method employed by modern schools. Higher criticism or textual criticism is none too harsh to be applied to the ancient Chinese documents. They have been looked upon as an infallible authority. To quote them means the last word in a long debate. While we do not have any intention of minimizing our respect for the five King, yet in pursuance of our purpose of critical study we must be fearless in spirit. We are not after tradition now. We are moved by the love of truth.

With reference to canonicity, some consider the Hsiao King or Book of Filial Piety as one of the five King, leaving out the "Spring and Autumn." This, according to the consensus of scholarly opinion, is not right. The reason is simply this: We know that the "Spring and Autumn" came from the hand of Confucius whereas we are very suspicious that the book of Filial Piety was a fake. Very likely Confucius did not write or edit the Book of Filial Piety, for in it we find textual inconsistencies. For instance, it is not likely that Confucius would call one of his disciples "Tzu," or "master," and the book of Filial Piety called Tseng Ts'an (Tsang Sin) (曾參), Tsang Tzu (曾子). Wu Seth, the author of the *History of Chinese Philosophy*, denies the genuineness of the Book of Filial Piety, and considers it an imitation done by some ambitious scholars in the Han Dynasty, some centuries later than the time of Confucius. With this opinion I am inclined to agree.

We can no longer accept the so-called Chinese Bible on the basis of authority alone. The day has come when once again we should do some editing, as Confucius himself once did to the King.

The "Four Books" are:

1. The Great Learning.
2. The Doctrine of the Mean.
3. The Analects.
4. The Book of Mencius.

Of the four books, the Analects is no doubt the most reliable source of Confucian teachings. The Book of Mencius is the work of Mencius, who undoubtedly caught the spirit of Confucius. The Great Learning and the Doctrine of the Mean are placed historically bet

the Analects and the Book of Mencius. Tradition tells us that the Great Learning was the work of Tsang Sin and his disciples, and that the Doctrine of the Mean was the work of Tzu-ssu, the grandson of Confucius. The two books have been included in the Li-ki, the Book of Rites, and they also came down as two separate books. This causes some confusion; we really do not know the authorship of the two books. However, they are both genuine in the sense that they present the Confucian trend of thought. They are not anti-Confucian; the theory set forth in them must be recognized as the classic expression of the Confucian school. They will remain in the Confucian canon, despite their unknown authorship and questionable dates.

Two more points need to be considered in connection with the Four Books.

1. With reference to Confucian teaching:

The four books go by couplets. The Analects and the Book of Mencius make one pair; the Great Learning and the Doctrine of the Mean make the other. The first pair correspond to the Synoptic Gospels and the Acts of the Apostles. The second pair is similar to the Gospel of John. It is more philosophical, and is more like an essay than a narrative. The "Great Learning," as the title is rendered by Legge, is not very satisfactory. It can be better rendered. We may call it "The Higher Education." It undertook to set forth the Confucian principles of higher education. The book is very important for our purpose. The Doctrine of the Mean is as it were the twin sister of the Great Learning. It lays emphasis on the idea of the Golden Mean as a basis for an educational theory. It does not represent the entire Confucian theory of education, but gives us a phase of it.

The two have the following in common:

- a. They both derive their theory by a methodical process.
- b. They both emphasize individuality in the theory of education.
- c. They both make an advance by referring to psychology, though such reference is rather meagre.

The gist of the two books will be presented in the third chapter, where they will be treated more fully.

As to the Analects and the Book of Mencius, they furnish us the general principles of Confucianism. The Analects, as we shall see later on, emphasize Jen (仁) or love, whereas the Book of Mencius gives more prominence to righteousness. The Book of Mencius has a much stronger tone; Mencius seems to be more eloquent and fearless. He is regarded as the greatest exponent of Confucius. Confucius is accredited with the start he got in life.

## 2. With reference to the life of Confucius:

With the exception of the Analects, we do not find much material in the Four Books with which to write a Life of Confucius. We have to resort to extra-canonical books like the Domestic Record of Confucius. (孔子家語) and some other more or less fabulous accounts. While it is not our concern to discuss whether Confucius was conceived immediately after his mother's heavenly dream, we have learned and record such facts as the following:

- a. Confucius had experience in handling public affairs; he became an official more than once.
- b. Confucius had experience in teaching; he taught many years and won a great many followers.
- c. Confucius had a varied human experience; he passed through all walks of life.
- d. Confucius was recognized as a man, and as a man who had failings; he lived at the time of Lao-tzu, and died a natural death.
- e. Confucius' time was a time of warfare and turmoil, and Confucius was more than once discouraged.
- f. Confucius died with many of his desires unrealized and his plans unfinished.
- g. Confucius' name became immortal by his uncompromising personality, and his selection and preservation of ancient Chinese traditions.

To sum up, the ancient documents, particularly the nine canonical books, are our main source books. They are the basis upon which to construct a Confucian theory of moral and religious education. Their contents are just the right kind of material for our purpose. It will be futile if we try to construct a Confucian theory of biology or of physics and chemistry out of these documents, for they do not touch upon anything like what we call modern science. They furnish the youth of China with moral ideas, but not exactly ethics; social principles, but not exactly sociology; religious reverence and dependence, but not exactly theology and religion. They lead us into an atmosphere of morality and religion, but allow us to decide for ourselves the creed we should adopt. The nine canonical books are essentially source-books. These source-books have been the text-books of Chinese students for centuries.

*(To be continued.)*



## The Awakening of Faith

ALEXANDER BAXTER

### A. INTRODUCTORY

#### I. *The Mahayana*

**A**S the sacred book with which this paper deals belongs to what is known as the Mahayana School of Buddhism, and is claimed to be one of its foundation texts, a brief description of this School in China and its relation to more primitive Buddhism is necessary.

One of the ancient Buddhist texts represents the Buddha as saying—"Just as the great ocean has only one taste, the taste of salt, just so has this doctrine and discipline only one flavour, the flavour of EMANCIPATION" (meaning Nirvana). (Chullavagga, 9, I. 4, S. B. E. vol. 20. p. 304).

This Emancipation, the one aim of Buddhism, is commonly represented by two different metaphors. The first is that of a PATH (Marga) by the treading of which man may reach Nirvana and so the end of 'the constant succession of rebirths which constitute the world or existence.' The second is that of a VEHICLE (Yana) which conveys those who enter it to the same goal—the Island of Nirvana.' A general and important distinction between the two schools of which we are speaking is found in the fact that Primitive Buddhism emphasises the idea of a PATH, while the Mahayana emphasises that of a VEHICLE. Thus arose the name Maha-yana—the Great Vehicle. The Mahayanists, to show their superiority over their 'lesser brethren' of the old school, gave them the name HINA-YANA—Little Vehicle. The adoption of this new name on the part of the Mahayanists indicates a real change of emphasis in the religion. The moral ideal is transformed. Instead of Buddhism being a Path, by which, through mystical contemplation and asceticism, the monk might reach Nirvana in this life, the goal of Nirvana is postponed, and men are bidden instead to seek to become 'Future Buddhas'—Bodhisattvas. Their present duty is not to try and work out their own salvation, but to put their trust in certain beings who have become Bodhisattvas, and who, though already exalted, instead of entering Nirvana, are engaged in helping others to attain to their state. The older Buddhist name for the initiated—Arhat—is accordingly discarded, and a new name—Bodhisattva (one whose essence is enlightenment, a potential Buddha)—is put in its place.

For this reason the Mahayana is also known as the "Bodhisattva-yana," or "Vehicle of the Future Buddhas," and the Hinayana as the

"Sravakayana" or the "Vehicle of the Discipline of the Law" (Sravaka).

To meet the needs of this new School, a world of Buddhas and Bodhisattvas was created. To the Mahayanist worshipper these beings are to all intents and purposes Gods, and it is through their help man may hope to attain to Buddhahood. They sit on thrones in heaven surrounded by saints and ever and anon send 'magic bodies' or incarnations of themselves to earth for the enlightenment of men. Gautama is one of these incarnations. Such is the popular belief.

While much of the older Buddhist literature was retained by the Mahayanists, they soon found it necessary to add to it their own particular doctrines in the form of new texts. To many of these they gave the name and authority of the Buddha, and they were not slow to modify and change existing texts to make them express their ideas more definitely. Thus there grew up the Mahayanist Canon in distinction from the older Tripitaka. It is to this Canon that the Buddhists of China and Japan adhere, and to it belongs the book we are considering in this paper.

It was also found necessary to develop the philosophical side of the new teaching, more particularly as it grew up on Indian soil, and in contact with the highly philosophical forms of Hinduism. This need has therefore produced the Mahayanist philosophy, or theology, and the book we are considering is one of the most important of these philosophical works.

How and when this type of Buddhism originated in India is still a matter of considerable uncertainty. It is one of some importance, however, in the discussion of "The Awakening of Faith," and we cannot therefore pass it by altogether.

A few writers have expressed the opinion that the Mahayana owes its origin largely to the influence of Jewish religious thought, or of Christianity. This theory is held in its most extreme form by one of the translators of "The Awakening," the late Dr. Timothy Richard, an ardent and lifelong student of Chinese Buddhism. In his autobiography "Forty-five Years in China," he also refers to other writers on Buddhism who more or less share his opinion on this point (p. 334). Richard claims that the Mahayana faith is not Buddhism properly so called, but "an Asiatic form of the same gospel of our Lord and Saviour Christ, in Buddhist nomenclature, differing from the old Buddhism just as the New Testament differs from the old." (New Testament of Higher Buddhism, p. 39.) His theory is not so much that these common doctrines of the New Buddhism and Christianity were borrowed from one another but that both had a common source in Babylonia where "some of the Jewish prophets wrote their glorious visions of the Kingdom of God that was to come." (Op. cit. p. 49.) In this con-

nection it is important to note that Richard places the time of the origin of Mahayanism definitely in the first century of our era, making it practically contemporaneous with the origin of Christianity. (Op. cit., p. 2.)

While a great deal has been written regarding the relation between the Mahayana and Christian teaching, and some writers feel that the possibility of Christian influences cannot be altogether ruled out (e.g., Beal, *Buddhism in China*, p. 138; Reischauer, *Studies in Japanese Buddhism*, p. 218, 63), yet the opinion seems to be growing among scholars that no such outside influence is necessary to account for the Mahayana but that 'Indian soil' can account for everything.

One of the best informed of modern writers on Buddhism, Suzuki (a Japanese Buddhist), claims that there is nothing essentially new in the Mahayana teaching. To him the Mahayana and the Hinayana are no more than two main issues from one original source which was first discovered by Sakyamuni. (Op. cit., p. 4.) This is the opinion also of the more conservative of the Mahayana Buddhist sects, who in some of their books definitely state that their teaching was first given by the Buddha. After he had entered Nirvana however it proved too lofty for the majority of mankind, hence was not definitely promulgated till about five centuries later. Suzuki does not claim so rigid a connection with the Buddha, but expresses the development of the Mahayana as comparable to that of Paulinism and Greek theology in the Christian Church. Mahayanism is true to 'genuine Buddhism,' not in the sense of "a lifeless preservation of the original," but in the sense of preserving the *spirit* of its founder. "What does it matter then, whether or not Mahayanism is the genuine teaching of the Buddha?" (Op. cit., pp. 14-15.)

Thus he is able to give to Ashvagosha (the author of the book we are considering) the position of 'founder' of the Mahayana, and at the same time regard the religion as true Buddhism. Richard agrees with the former part of this statement, but says that "the Mahayana School . . . was not founded by Sakyamuni five centuries before Christ," (New Test., p. 2.)

The whole question is a thorny one. While one must admit a good deal of truth in what Suzuki says, and allow considerable force to his comparison with the development of Christianity, especially in such a doctrine as the Trinity, yet it is difficult for many to trace a real genuine connection between 'Buddha the Atheist' and a religion which is not only virtually a polytheism, but which denies Buddha's whole conception of self salvation.

However, the historical development of the Mahayana can be briefly traced, and a brief statement is all that is required for our purpose.



Not long after the death of the Buddha, differences of doctrine began to appear among his followers. Indeed tradition tells us that at the time of his death a certain Subhaddha said to his fellows:—

“Do not grieve, do not lament, we are happily rid of the great Sramana (Buddha). We used to be annoyed by being told ‘this beseems you, this beseems you not’ but now we shall be able to do what we like, and what we do not like we shall not have to do.” (See Kern, *op. cit.*, pp. 101-102.)

While this is probably pure invention, as Kern thinks it is, yet its invention is significant. At any rate by the time of the so called Second Council (Vaisali) heresies had appeared, and had to be dealt with. It is not surprising that in Indian and Hindu surroundings the teaching of the Buddha, which lacked many qualities necessary for a religion, was soon seen to require supplementing and even change. There is clear evidence of this felt need even in the circles of the orthodox (Hinayana) quite early in the history of Buddhism. So far as Buddha himself is concerned, he was “not only a man but never professed to be anything more than a man.” (Narasu, *Essence of Buddhism*, p. 25.) To his followers however he was never a ‘mere man.’ At the least he was greater than all others in that he was the “pathfinder” to Nirvana, and the first to reach that happy estate. In quite early texts great miracles are ascribed to him, and at his death all the gods assemble to do him honour, and his disciples treat his remains as men treat those of a “king of kings.” (Mahaparinnibana Sutta 5. 25. S.B.E. vol. II.) In the same Sutra the Buddha is represented as speaking of the earthquakes which mark the birth of Buddha, and as describing his birth as a descent ‘from his temporary form into his mother’s womb.’ (3.15.) Similarly by the time the third council in Asoka’s reign, a kind of Docetism had to be dealt with which taught that Sakyamuni had not really lived in the world of men, but in the heavens and that men and gods had only seen a phantom of him. It is not difficult to see the beginnings of the Mahayana in these speculations. The Bodhisattva doctrine of the later Buddhism was likewise not an abrupt departure. In the Jataka tales Hindu folklore is used to describe the previous existences on earth of Gautama as a Bodhisattva of the Buddha, and his grace is praised in so coming into the world for the good of men.

All this goes to show that at any rate marked Mahayanist tendencies were prevalent in India even before the Christian era, and as Kern has pointed out, these tendencies were accentuated as Buddhism developed among the more philosophical Hindus of northern India. (Manual p. 118 ff.) The question as to whether the Mahayana had any one person as its founder, in the sense of being the one who first gave its teaching systematic expression, will be dealt with later in this paper.

Suzuki expresses the broad difference between the Mahayana and the Hinayana thus:—

“Mahayanism is more liberal and progressive, but in many respects too metaphysical and full of speculative thoughts that frequently reach a dazzling eminence; Hinayanism, on the other hand, is somewhat conservative and may be considered in many points to be a rationalistic ethical system simply.” (Outlines. p. 2.)

Poussin, in the article already mentioned, gives an excellent summary of Mahayana doctrine under three heads, and in distinction from the Hinayana. These are:—

1. Substitution of ‘career of the future Buddha’ for ‘the conquest of the quality of Arhat,’ or substitution of the Bodhisattva who might be a layman, for the Bhiksu who is a monk.
2. Creation of a new ontological theory ‘the doctrine of the void’ (Sunyata), or the non-existence in themselves of the constituent elements of things, and of the human ego, superimposed upon the doctrine of the non-existence of the human ego alone.
3. Transformation of the Buddhas into great mythological gods almost eternal; the deification of the future Buddhas as helping Providences, and, by a parallel development, the practice of devotion (bhakti) towards these ‘great beings’ instead of the respect and meditation practised by the ancients towards the Buddha. (“Mahayana” Poussin. E.R.E. p. 333.)

The Mahayana has thus three great doctrines—The doctrine of the Bodhisattvas, the doctrine of Vacuity, and the doctrine of Devotion, as deification and worship of the Buddhas and Bodhisattvas. It is necessary to bear these in mind as we consider the teaching of the Awakening of Faith.

## 2. Chinese Buddhism.

While it is possible that Buddhist ideas reached China as early as the second century B.C., it is now almost certainly established that this religion was introduced into China during the Han Dynasty (Ming Ti c. 58 A.D.) Whether it was first introduced in its Hinayana or Mahayana form is an open question, and probably will remain so, but (to quote De Groot) “it is a fact that at a very early date the Mahayana was predominant, and that it has remained in the ascendant to the present day.” (Bud. in China, E.R.E. vol. 3, 552 f.)

As in India during the early centuries of the Christian era, Buddhism in China developed various Schools, and around these Schools grew up an extensive literature. Some writers have claimed that as many as twenty sects existed in India. An interesting account of some of them is given by the Chinese pilgrim to India, I Tsing (671-695 A.D.) in

his "Records of the Buddhist Religion in India and Malay." Translated by Takakusu. (1896) (page 23 ff.; c.f. also Reischauer. *op. cit.* P. 175.) The number of sects in China is usually given as twelve, although it is very doubtful whether so many survive in China to-day. (On this see Richards New Testament p. 41. and Reischauer, 155; 337.)

As early as the middle portion of the first century A.D. Buddhist texts began to be translated into Chinese. It was not till about the seventh century however that, under the direction of Ti Tsing, second emperor of the Tang Dynasty (627-650 A.D.), an attempt was made to form a complete canon. A second collection was made about 1410 under Yung Lo (the third emperor of the Ming Dynasty) and this became known as the Southern Canon. A third and much fuller edition (the Northern Canon) was issued under the direction of Wan Li, the thirteenth emperor of the same dynasty, about 1590 A.D., and finally this was revised and enlarged during the reign of Ch'ien Lung (1736). The work of translating was carried on during the earlier centuries by Indian as well as Chinese scholars. Several new works were written by Chinese either as the result of their travels in India, or as original contributions to the elucidation of the Mahayana faith. As the centuries passed therefore there grew up in China an enormous Buddhist literature or canon. The name "Chinese Tripitaka" has been given by Beal to this literature, and though the name is not accurate (seeing there are at least four classes of literature in the Chinese canon) yet it may serve to distinguish it from the Tripitaka or primitive Buddhism. A number of the texts are common to both the Hinayana and Mahayana Schools, but far the greater number are Mahayana. This literature, in the form of the Northern Canon, first came into the hands of western scholars through the generosity of the Japanese Government, who, following a polite suggestion by the British Government, presented the Indian Office with a set. (The incident is related in Beal's *Buddhism in China* p. 19 f.). This literature was examined by Beal and described by him in a report to the Indian Office, published under the title "The Buddhist Tripitaka as Known in China and Japan." The canon, he states, was contained in 103 cases or covers, in each case 20 volumes on an average, so that the entire number of volumes is rather more than 2,000. Some of the texts are very short, but some occupy more than 20 volumes. "Placed one above another the books in this collection would reach a height of about 110 feet," (p. 1). An examination of the titles of this collection shows that many of the texts could be classified under the divisions of the old Tripitaka as Vinayas (Discipline), Sutras (Sermon), and Abhidharma (Exposition), but in addition there are a great number of miscellaneous works. Thus, as mentioned above, there are really four 'baskets' in this canon, and some Japanese recognise the fact by



adding to the three a fourth Pitaka—the Samyutka Pitaka or Mixed Works. (Reischauer p. 167.) Extensive selections were later translated by Beal from the Chinese Canon, arranged and published as "A Catena of Buddhist Scriptures", (1871). So far as I can discover, the text we are considering is not included in Beal's 'canon'. This seems strange in view of the importance claimed for it by its translators. Suzuki however claims that it is included in what he calls the 'Ching Yuan Catalogue' compiled A.D. 785-804, and that it is in "the Tripitaka Collection" (Awakening of Faith p. 39). That it is in the Mahayana Tripitaka is undoubtedly true, and, unfortunately it is also true that this huge Northern Canon is practically an unknown library to the students of the west. "It will take the untiring efforts of several generations of students before even the more valuable of these numerous books can be made accessible to scholars not familiar with the puzzling Chinese characters." (Reischauer op. cit. p. 158.)

#### B. THE AWAKENING OF FAITH.

##### I. *The Text, Translations, and Translators.*

It is claimed by both of the scholars who have translated this work into English that it is the foundation of the Mahayana. In view of this claim it seems at first sight strange that it has been practically unknown to western scholars till recent years. This state of affairs however is largely accounted for by the fact that the Sanscrit text of the "Awakening" has not been discovered. It is accessible therefore only in Chinese. Suzuki claims that the Sanscrit text was in existence at the time when the collection mentioned above was made (A.D. 785-804), (p. 38). This scholar made strenuous attempts to find the original, or originals, in India but without success, and he quotes an eminent Indian scholar to the effect that there is now almost no hope of securing it there. (Op. cit. p. 39.) This fact of course has an important bearing on the question of a correct text. It is impossible to say how far the translations we have agree with the original Sanscrit. The matter is further complicated by the fact that there are two Chinese translations of the work in present use. Suzuki quotes an ancient writer on this matter as follows:—

"The present Shashtra has two translations. The first one is by Paramartha, and the second one is from the Sanscrit text brought by Shikshananda who found also the older Sanscrit original in the Tzu An Tower. As soon as he had finished the rendering of the Avatamsakasutra into Chinese, he began a translation of his own text with the assistance of several native Buddhist priests. The new translation occasionally deviates from the older one, partly because each translator had his own views, and partly because the texts themselves were not the same." (Op. cit. p. 40.)

This quotation perhaps requires some elucidation. Both the translators were Indian monks. The first, Paramartha or Kulanatha (Chinese, Chen Ti) appears to have come from western India. He lived in China during the first half of the sixth century. He is supposed to have translated some fifty works, including the "Awakening." It is his version which is translated into English by Richard, and is dated by Suzuki A.D. 554. (Cf. also *Beal Chinese Buddhism* p. 11-115.) The second, Shikshananda, was a native of Khoten in India. He lived in China about the beginning of the eighth century and is supposed to have translated some nineteen works. His translation of the "Awakening" is dated 700 A.D. and is the version translated into English by Suzuki. (Cf. *Eitel Chinese Buddhism* p. 153; Suzuki op. cit. p. 39.)

The questions raised by the above quotation as to whether there were two Sanscrit texts or only one, and as to which of the two Chinese translations is the more correct, cannot be decided in the absence of the originals. We are thus far fortunate in the English translations in that both texts are translated, and Suzuki in his work has compared them both, pointing out differences in his footnotes.

The earliest reference to the "Awakening" on the part of western scholars, so far as I know, is by Beal in his "Buddhism in China" (1884, p. 138.) The reference is worth quoting:—

"It is remarkable that at this time, viz., about 50 A.D., there was living a Buddhist writer called Ashvagosha . . . His writings still survive in a Chinese form, and when examined will probably be found to be much tinged by a pseudo-Christian element . . . I have elsewhere translated some of the writings of this Buddhist patriarch; but there is one book, the "K'i Sin Lun" or "Treatise for Awakening Faith" which has never yet been properly examined; but so far as is known, is based on doctrines foreign to Buddhism, and allied to a perverted form of Christian dogma."

The honour of being the first to translate the work into English belongs to Richard. The story of how he came to undertake the work is interesting and is told in his preface (*New Testament* p. 43 ff; cf. also his *Autobiography* p. 334). Though his translation was completed in 1894 it was not published till 1908 and in the interval Suzuki issued his translation (1900) to which Paul Carus contributed an introduction, claiming for the work the honour of being the first translation into English. These are the only translations into any European language that have so far appeared. The late Dr. Moule (an eminent missionary in China) translated a few pages of the Chinese text in a paper read before the Hangchow Missionary Association, China, in June 1908. This paper will be found along with the pages translated, and a reply to it by Dr. Richard in the "Chinese Recorder" Vol. 42 (1911) pp. 347 ff.; 353 ff; cf. pp. 312 and 419.)

Regarding Richard's translation, there can be no doubt that it is "unwarrantably Christianised". Practically all competent scholars concur in this judgment. (See Beach, *Presentation of Christianity in Confucian Lands* p. 141.) The proof of this will appear when we deal with the text, but meanwhile a few general remarks on his particular attitude to Buddhism may be made. From his writings we learn that he entertained a fervent hope of uniting the great religions of the East, especially Higher Buddhism, with Christianity in a great 'Religion of the Future.'

"The religion of the future which will satisfy all nations and all races will not be born of any party cry, but will be born from the habit of looking at the highest and permanent elements in all religions, and gladly recognising all that helps to save man, body, soul, and spirit, individually or collectively as Divine" (New Test. p. 35).

This great ideal influenced all his translations of Buddhist works. In the "Mission of Heaven" (Si Yu Ki) which he translated in 1913, he sees in the leader of the expedition an allegorical figure of Jesus Christ (Forty-five Years in China p. 343). In the "Lotus Scripture" he finds the same teaching as in the Gospel of St. John. (New Testament p. 2.) Similar parallels are found in Buddhist Trinities, Vows, Doctrines, Rites, and Ceremonies. Kwan Yin is a Far Eastern version of the Holy Spirit. (New Testament p. 26.) As a reviewer of his Autobiography says—"He is apparently prepared to accept the Maitreya of the Mahayana as the historic Jesus in order to Christianise their whole system". (Bitton. *International Review of Missions* Vol. 6. pp. 328-329.) While this bias has to be recognized and reckoned with in his work, however, it would be quite wrong to infer that his translations are thereby rendered untrustworthy in general. In his knowledge of the Chinese written language, and of Chinese Buddhism, few if any of the men of his day were his equal. Certainly no writer of books in Chinese had a wider circle of readers among the Chinese people and no one was better loved and trusted than "Timothy"—Ti-Mo-Ti as he was familiarly known. Those who knew him best understood his motives and therefore appreciated the good in them. One who knew him intimately has said "Dr. Richard has always had some of the marks of the heretic upon him." It required something of a heretic in a Baptist pastor to write "Conversion by the Million" and other works that came from his pen. But after all a heretic is only "an experimental thinker", and is to be treated 'discriminatingly' as such.

Suzuki is described by Carus as "a Japanese Buddhist and a disciple of the Rev. Shaku Soyen, the distinguished Abbot of Kamakura, who was one of the delegates of the Parliament of Religions at Chicago in 1893" (op. cit., Int. 4.) In addition to translating the "Awakening,"



this author has written a fascinating and able work on Mahayana Buddhism to which I have already referred.

His 'bias' is naturally not that of Richard. Being a convinced Mahayanist himself, and at the same time a philosopher, he naturally sees in the Mahayana a great living religion and a philosophy of the universe and life worthy of being commended to all men. His self-chosen task therefore, as expressed by himself and evident in all his writings, is to 'refute the many wrong opinions which are entertained by western critics concerning the fundamental teachings of the Mahayana, and "to awaken interest among scholars of comparative religion in the development of the religious sentiment and faith as exemplified by the growth of one of the most powerful spiritual forces in the world." ("Awakening" p. 1.)

Richard says of Suzuki's translation:—

"It bears the mark of one who has spent much study on the subject, but he did not possess the knowledge of the true key to the fundamental and central idea of the whole book. . . . As he approaches the subject from the non-Christian point of view, the light which comes from a comparison between it and Christianity is denied him." (New Test. pp. 46-47.)

Thus in the two translations we have an apologetic interest, and the fact has to be borne in mind by the reader. Both writers claim to be true 'interpreters' of the text. Richard, however, claims the right to interpret certain words and ideas, as distinct from translating them, while Suzuki is confident that he has 'interpreted the Chinese text correctly' and one must grant him at least the superior linguistic qualifications for this task.

## II. *General Characteristics and Importance of the "Awakening."*

This work has been well described as "an abstruse religious-philosophic discourse. . . . full of specific phraseology and highly abstruse speculation." (Suzuki, op. cit. p. 13.)

Richard's remarks on it are worth quoting also. He says:—

"The book is Brahministic and Buddhist, Indian and Western in some aspects of philosophic thought. It is profoundly philosophic, reminding one strongly of Hegel, Berkeley, and G. Gore in the earlier part, and is harder to understand than Bishop Butler's famous Analogy; yet very practical in the latter part, therefore it has great importance arising from its high and extensive range of view." (Op. cit. p. 38 f.)

Regarding this comparison with Butler Dr Moule adds some remarks with which I feelingly sympathize:—

"Having taken part, either as patient or operator, in many examinations in the Analogy, and having during the past month, guided by Dr. Richard, and helped by an elaborate commentary of the Tang Dynasty, endeavoured to make myself acquainted with the "Awakening," I venture to assure the

inexperienced that Butler is child's play to the Chinese of Maming (Chinese for Ashvaghosha) or his interpreter Chen-ti." (CHINESE RECORDER, vol. 42, p. 347.)

In spite of all this, however, we are told by both translators that the work is the foundation of Mahayana Buddhism, and Dr. Carus adds it is used even to-day as a text-book for the instruction of Buddhist priests.

It is not a large work. The Chinese text occupies in modern type only 46 pages, and contains about 10,800 characters. Its English translation covers 72 pages in Richard's version, and 103 pages in that of Suzuki.

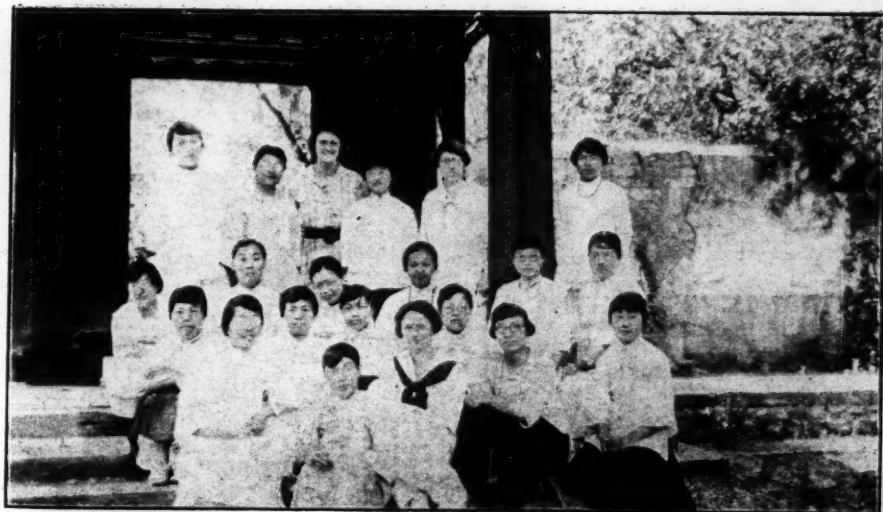
However according to Richard it is "one of the most important books in the world . . . If we estimate the value of books by the number of adherents to their doctrines, then, after the Bible, the Koran, the Confucian Classics, and the Vedas, this volume, about the size of the gospel of Mark, ranks next, or fifth, among the sacred books of the world." (p. 38-39.)

Similarly Suzuki says "This book . . . is of paramount importance in its being the first attempt at systematising the fundamental thoughts of the Mahayana Buddhism, as well as in its forming the main authority of all the Mahayanistic schools; those who study the doctrinal history of Buddhism cannot dispense with it" (p. 45). Again Reischauer states it has exerted a tremendous influence on northern Buddhism and is regarded by many as the real foundation of Mahayana Buddhism. (Op. cit. p. 66. c.f. p. 64.)

In interpreting these statements it is well to bear in mind what has already been said about the origin of the Mahayana (p. 2). We have seen that this doctrine was not an abrupt departure from the earlier faith but a gradual development from the impression which the Buddha made on his immediate followers, helped and inspired by Hindu philosophic and religious conceptions. If this be so, it can hardly be possible that any one work could be the basis of the new school—at least in any popular sense. Moreover, if this book had been accorded the place now claimed for it away back in the early Christian centuries, it is the more inexplicable that its Sanscrit original has not been preserved in India. Further, the first part of the work is so difficult of comprehension that it is almost inconceivable that, even in India, it could be the text-book of a new religious school. Richard's statement that of the 26,000 Buddhist monks and nuns in Japan, 17,000 of them regard this book as their fountain and origin raises a similar query. The natural inference is that it is in some popular sense the Bible of the Mahayanists, and treasured by them as such. If so, the west has a great deal to learn from such intellectual giants. It would

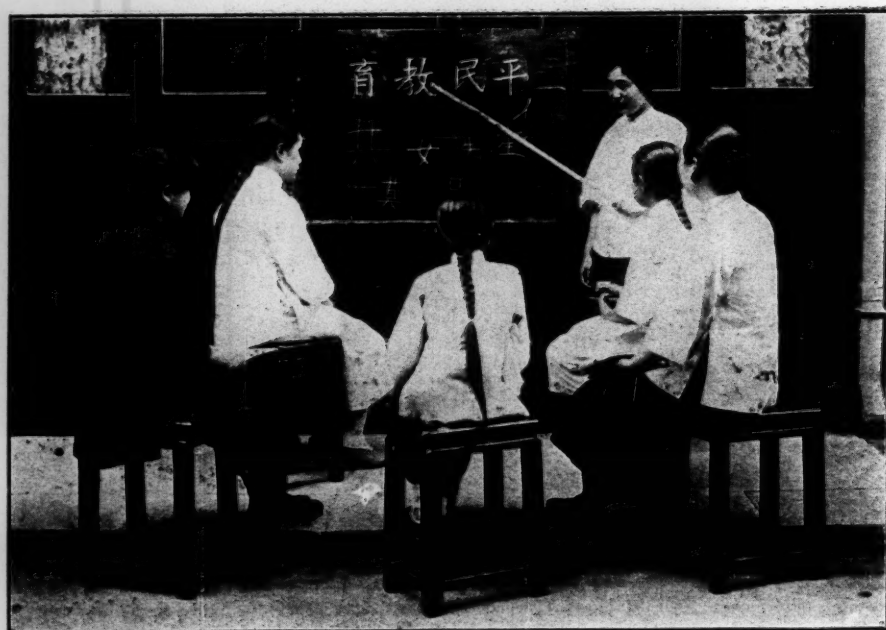
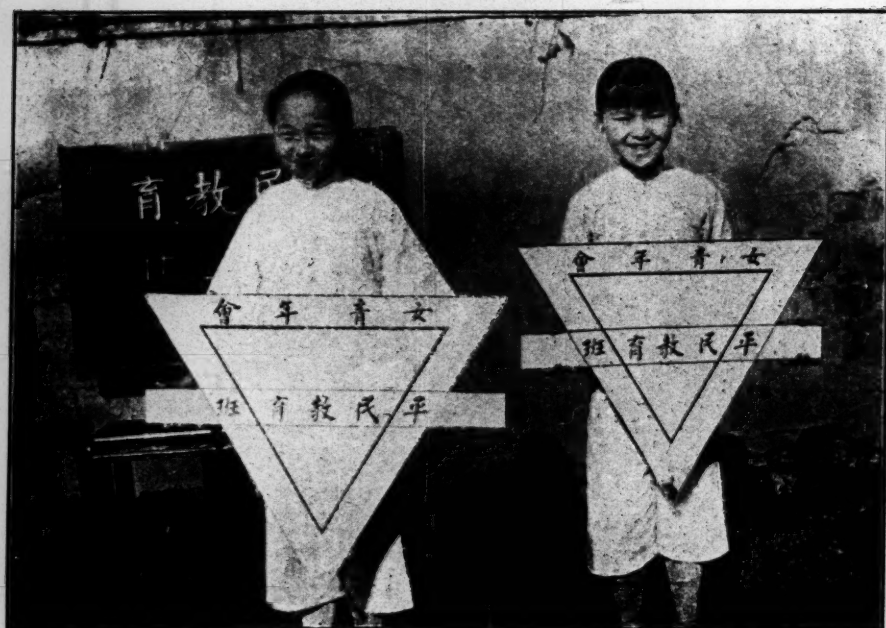


BIBLE CLASS HOUR, WOMEN STUDENTS' CONFERENCE,  
YÜ TAO LO VALLEY, SHANSI, 1923.



LEADERS—WOMEN'S SUMMER CONFERENCE, WO FO SSU, 1923.  
(See Article "In League with Youth," Page 608).





TEACHING THE PEI-HUA TO WOMEN.

(See Article on "Helping Increase the Literacy of Chinese Women." Page 595)

seem therefore that the "Awakening" can only be regarded as the foundation of Mahayanism in the sense of being the first and greatest exposition of its characteristic philosophy. As such it would be related to popular Mahayanism in much the same way as the Vedanta philosophy is related to popular Hinduism. It is a 'Wisdom' for the wise, but not a bible for the common people. Moreover, it is less revered in some schools of Mahayanism than in others, and this fact should caution us against giving it an undue prominence.

Finally the conclusions of Richard and Suzuki are not by any means universally held by scholars. Not a few give to the works of a later writer Nagardjuna (or Nagasene)\* the place of greatest significance in the development of the Mahayana, and even claim him as its founder (vide Eitel. Handbook of Chinese Buddhism p. 103; Kern, Manual, p. 122-123; Gemmel, Diamond Sutra. Intr. p. 9; Poussin E.R.E. vol. 8. p. 235: McGowan, Introduction to Mahayana Buddhism p. 20).

On the whole, therefore, while western scholars have erred in not including the "Awakening" among the foundation books of the Mahayana, they have not seriously erred in regarding such works as "The Lotus of the Good Law" (Saddharma Pundarika), and "The paradise or Amida Scriptures" (Mahaparinirvana Sutra) as the real Bible of Mahayanism. It is significant to note that in none of the Japanese sects as listed by Reischauer is the "Awakening" given as the popular text, and so far as I can find out, the same is true of China. (See Reischauer, *op. cit.*, p. 178 ff.)

\* Beal's objection to this identification (Suhillekha of Nagardjuna p. 2 pp.) does not seem to be sustained by other writers.

*(To be continued.)*

## Helping Increase the Literacy of Chinese Women

ELIZABETH MORRISON

**T**O the Western mind the words "Popular Education" bring visions of entertaining lectures on subjects of general interest, but to the dwellers in China they are beginning to re-present the movement for making China a literate nation. When three-fourths of the men and less than one-tenth of the women cannot even read or write their own names, the problem of education assumes huge proportions. The subject of mass education has perhaps been too discouraging to attack, until a plan lately brought forward by Mr. James Yen of the Y. M. C. A., gave the needed spur and hope. The course of study he uses consists of "1000 of the most commonly used characters of Pei-Hua

(vulgate language) prepared in four readers; it is designed to give the illiterate rice-bowl winner, who for obvious reasons cannot afford ten to twenty years to study the classics, a knowledge of a minimum vocabulary within a minimum time, which will enable him to read papers, books, write letters, keep accounts, and, above all, play the part of an intelligent citizen." The plan is to teach an hour a day, six days a week for four months, after which the student, if he is bright and applies himself can read easy books, and pick up enough new characters to gradually increase his vocabulary.

The Shanghai Y. W. C. A. was only too glad to discover a plan with so many possibilities. The Chinese secretaries felt, however, that it would take an extremely bright person to learn as many as 1,000 characters in four months giving an hour a day, and an even brighter one to be able to acquire a reading knowledge with that foundation; but since there were books teaching still another 1,000 characters also, they thought we might get the women to study another four months and so acquire a 2,000 character vocabulary. As we are nearing the close of the first four months' work and have seen how difficult it is for older women who have never studied before to acquire and retain the characters, we feel even more strongly than before that 2,000 characters should be taught; in consequence we want to go on with the same groups next autumn.

We started the classes on March 17th, 1923, in different parts of Shanghai, in churches, schools, private homes, preaching halls, and in the Y. W. C. A. Most of the teachers were volunteer workers to whom we paid \$6 a month for carfare. There were thirteen classes originally—one has had to be given up, since it was Mandarin speaking, and the teacher had to leave Shanghai; we sought in vain for another Mandarin speaking teacher with the proper scholastic requirements. We required that all teachers be graduates of high schools and that they should have had experience in teaching. Of the remaining twelve classes, two amalgamated, hence we now have eleven. The enrollment at the beginning was 211! Our plan was to have not more than fifteen pupils in one class, because we wanted the teacher to know each one personally, visit in their homes, and do follow-up work through the coming years, so that we might know whether the pupil kept up her reading. The great danger is that after a few months, they forget what they have learned in the daily round of looking after many children on little money, and become too tired even to try to puzzle out characters. In the classes we planned talks on health and citizenship, and at the monthly socials, when all the pupils from the city met together, we also had health slides and gave much advice mixed with cakes and candy!



There have been many encouragements, and a goodly number of difficulties, most of the latter arising from pupils being irregular or dropping out altogether. Of the 211 pupils who started, there were at the time of writing about 127 left, in eleven classes. We have analyzed the cases of pupils in four "average" classes. We took these four classes for special study because their records were complete. Originally there were seventy-three in these four classes: Now there are fifty-five. The following are the reasons for their leaving: four went back to work. One of these was working on piece work in a factory, and tried coming out for two hours daily to attend the class; after a month she found she could not live on the wages earned even if she worked up to nine o'clock at night. One had a lottery business, at which she earned about four dimes a day; alas! she often missed a customer by reason of being at school, and decided that was no way to get along in the business world. Two were forced to go back to work by their brothers who said that girls did not need any education anyway. Three of the seventy-three moved to other cities; two of the seventy-three had long illnesses and missed so much that they could not catch up. One of the seventy-three became a bride, whose husband said she was so precious to him that he couldn't risk the probability of her being run over by a car on the road while going to school. Two others had husbands who objected to their studying on the ground that since they themselves could not read, it would be dangerous to have a wife who could. The mother of one of these husbands said "She will soon know as much as our son and get too cocky!" In another case, however, though the husband made an awful fuss, and told his wife he was not going to have her learning too much and getting "fierce" to him, she calmly continued on her educational path, despite daily remarks from mother-in-law and husband. Would that all Chinese women were made of such heroic stuff! One of the seventy-three stopped because as she put it she was "stupid-to-kill" which was a quite accurate description! Some of them simply cannot learn, especially the older ones; six more left because they weren't interested and had to "eat too much bitterness" in trying to learn. Out of that group of classes 27% have left of whom 10% had fairly good excuses while 6% simply lacked interest. We had two classes entirely made up of silk filature workers who were laid off for several months because there were no cocoons. When the work opened up again, practically all of those forty pupils had to return to work from hard economic necessity. They have asked us to open a night class for them so they can keep on, but how they can study after twelve hours' work every single day is a mystery. At any rate, we opened that class! It will meet at the trade union headquarters; about twenty of the former pupils will probably come back.

The rest will be cooking the family meals and looking after the babies, after having been away at work all day. Counting out the silk workers' classes which we realized at the beginning could not go on for four months, the percentage of loss of students in the other classes is about 26%, which is too much. About 40% more left before the close of the classes on July 17th, on account of hot weather.

When we came to look up the various pursuits of these students, or of their father or husband, we found great diversity showing that the women came from almost every walk of life. In one class of ten, we found the following occupations; fish sellers, small contractor, country doctor, locksmith, man in charge of all food for employees on the city race course, clerk, head-worker in silver and gold shop, coolie, book-keeper, scene-shifter in a theatre. In another class we had the following: compradore on a steamer, pastor's assistant, carpenter, book-shop clerk, blacksmith, cook in a foreign family, table boy, cake-maker, iron-shop keeper, gun-mender, and compradore in a hotel. There are also foundry workers, printers, glass makers, restaurant keepers and factory workers of various kinds. So far as women's occupations are concerned, the great majority look after their homes and children; there are also hair-combers (those who go each day to rich ladies' homes and fix their hair for the day, at which the hair-comber earns \$2 per month for each head she dresses. Since she can dress from four to six a day,—she earns from \$8 to \$12 a month.) Many of the women work in silk, box and match factories.—Others are washer-women, amahs, clerks in stores and lottery "magnates." One class was entirely made up of slave girls, varying in age from 12 to 20. It is hard to find out the true status of slave girls in China. According to the teacher of this class, these girls are very well treated by their mistresses. They are bought as children, and brought up to help with the house work; their position is higher than that of a servant. They often take care of the children. When it comes time for them to marry, the master is expected to find for them a good husband and give them a certain dowry. Most of them are good students, and all are very earnest.

We hear many thrilling stories of the lives of the students. One of the most precarious of existences has been led by little Miss Wong Ah Pao, who is at present the adopted daughter of the country doctor mentioned above. As a baby she was left on the street; no one knew who her parents were. She was adopted by a family who ran a house of prostitution, and they brought her up, with other adopted children, training her to be a little sing-song girl; she might or might not eventually be a prostitute. However, when she was seven years old, before she had learned very much, a friend of the family was attracted

to her who said it was a shame that she should lead that kind of a life, and since he himself had no children, he offered to buy her and adopt her as a daughter. To oblige their friend, the family sold her to him, and ever since she has been the country doctor's daughter. She is now twelve years old and since her mother (the doctor's wife) is away all day playing her trade as hair-comber, little Ah Pao does all the housekeeping, goes to market, buys the food, and cooks it very nicely, and in the idle hours, comes to the Y. W. C. A. to learn to read and write, since a country doctor's salary does not allow schooling.

Among the students very few are Christians—about 1%. Practically none of them have ever studied before, either because they were too poor, or because education for women was unheard of when they were young. In these classes they pay nothing except one dime for each of the four books used. Some are not even able to pay that. One or two are quite well off, and the fathers of two of them insisted on paying \$6 for they had more "face" if their daughters went to a school where they paid tuition. About 25% are married and have children. The ages of the pupils run from 12 to 43.

One of our hopes has been that each teacher might get to know her pupils and visit in their homes. Visiting is often a discouraging process because of the dirt and crowded conditions. Miss Hung, one of the teachers, found many cases where a family of five lived in one or two rooms,—perhaps I should say a family of five people, for there were usually a family of five chickens who also occupied the said rooms. Some of the houses while poor were clean. In one house where Miss Hung called, she found the father at home and very polite. He is a cook in the house of a foreigner, and when she called was profuse with apologies because she found his wife engaged in gambling with some friends. The wife said that she herself had no interest in gambling, but when these friends came in, she felt she ought to make their visit interesting, and so as a considerate hostess, she played a game or two. Miss Hung feared that there was more fiction than truth in this explanation.

It is hard to measure the value of such a thing as this Popular Education Movement. There is the most evident result of making more people literate. There is also the fact that it puts some education within the reach of those who have never had a chance, and gives them a sense of their own dignity. The older women who are too ashamed to go to a regular school and study in classes with little children can come to these classes and meet with people of their own age. The fact that the Y. W. C. A. is giving the course puts it outside the suggestion of charity, for they know the Y. W. C. A. does not do charity work. There is also a contact with health ideals—probably the



first many of them have had. There is contact with Christian teaching; some of the schools open with singing and prayer. This depends on the teacher's judgment as to whether the pupils will be interested or antagonized. In one class if the teacher leaves out the devotional part, the pupils say "Oh, Teacher, you forgot to worship." They like the singing especially—a new thing to many of them.

There is one woman to whom the class and what goes with it has meant about all the happiness she has at present. She is generally, if somewhat familiarly, known as "Big Bones," the Chinese expression for a plump lady. This Mrs. Sung left her husband's home because he treated her badly after he took a concubine. She has a boy of fourteen and a girl of twelve who live with the father and concubine, after the Chinese custom. The husband allows her \$15 a month, which the concubine doles out to her. Mrs. Sung lives in a rented room, has nothing to do, and before she heard of our school spent her time in playing "mah jong." She is thirty-seven but has never studied; now she is a devotee of education. Naturally she is very slow, but she perseveres through all discouragements. Each day she comes an hour before class time. She has missed only one day of school, and that almost broke her heart. The teacher of the class made friends with her, and since then she has almost lived at the teacher's home. Apparently she was starved for someone to take an interest in her. I think part of her interest in education is because she hopes her children will respect her more and come to see her oftener if she can read and write. She is interested in Christianity, but says her husband has threatened to cut off her \$15 if she goes to a church. She asks a lot about the teachings of Jesus, and says emphatically she believes them true. It is a pleasure to see the new lease she has taken on life since coming to the class. It is these new leases on life that we hope will come out of the Popular Education classes—whether they be aspirations toward education, health standards, better citizenship or new friendships.

## World Christians Think Together on World Problems

**T**HE Edinburgh Conference (1910) permitted an interchange of Christian opinion and experience. The second meeting of the International Missionary Council (Oxford, July 9-17, 1923) achieved much more than an *interchange* of opinion and experience: it gave expression to some common convictions, registered some common thinking, revealed unity of experience and planned for world-wide co-operation. This Council directly represents National Christian Councils in various countries though it has no power except to express common ideas and carry out common wishes. The eighty-two representatives present came from seventeen countries. The Chairman, as is eminently fitting, was Dr. John R. Mott. In this meeting the Christian forces of the world entered the stage of thinking and planning together and this too in spite of recent sweeping social disasters and widespread controversial agitation. It was a conference of living National Christian Movements all different from any ecclesiastical or denominational movement hitherto known, and that are in themselves the outstanding signs of the progress of Christianity in the world.

AS TO CHINA. China was represented by Dr. Y. Y. Tsu, now a student secretary working in the United States, and by Dr. C. Y. Cheng and Rev. E. C. Lobenstine, secretaries of the National Christian Council. Dr. Y. Y. Tsu and Rev. E. C. Lobenstine were appointed on the sub-committee on Christian Education. Dr. C. Y. Cheng and Rev. E. C. Lobenstine are on the Christian Literature Committee. Rev. E. C. Lobenstine presented a comprehensive paper on the "Relation of Church and Mission in China." He reminds us that as to the number and qualifications of missionaries, the Chinese are at present consulted by a very few missions. Consultation with the Chinese on the larger problems of missionary policy is not yet general. There is room here for improvement.

THE WESTERN CHRISTIANS' FINANCIAL GIFT TO CHINA. A few years ago it was estimated that North America alone was contributing about Mex. \$10,000,000 a year to Christian work in China. This Council attempted to give some idea of the present financial free-will gift of Western Churches to China. The figures are only approximately accurate, and certainly incomplete. Yet towards "*Current budgets* alone, excluding all money raised on the field and capital expenditure for property", it is estimated that in one year Mex. \$22,009,113 came to China. Of this contribution North America gives about Mex. \$6 to each one from the United Kingdom. This looks like a large direct subsidy to

the Chinese Church. If, however, the estimates made by the Associated Mission Treasurers (see "Christian Education in China", page 343) as to the maintenance of missionaries in China are approximately correct then all but a comparatively small percentage of this gift goes directly into the maintenance of the Western Christian staff. It is apropos to quote here from the concluding paragraph of the Rev. E. C. Lobenstine's paper. "It is an open question whether the Western Churches will succeed in making their largest contribution to the Chinese people during the period in which they find it possible to be represented by a relatively large staff of their own nationals to whom they entrust the interpretation of the Christian message. They will need fresh light from above on what their essential contribution really is if success is to crown their work. They will need more. They will need to learn new lessons in humility and perhaps to question the finality of some of their own interpretations of the facts of the Christian revelations, and the adaptability of their form of Church organization to the whole of the human race."

ON EDUCATION. It has been remarked that in the face of a lack of political coalescence and of widespread disturbances in China, modern Chinese leaders go quietly on their way planning improvement in education.

This Council points out that the readjustment of the relations of higher institutions of learning in China is urgent and that this relation to neighbouring institutions can only be determined at the Home Base. But why can this problem of relationships "only" be settled outside of China?

The following important action on education was taken by the Council. "The International Missionary Council is convinced that whatever changes or developments may take place in the field of general education, Christian education must always remain an integral part of the church's work. Christian education emphasizes that full development not only of intellect but also of will and of spirit which is necessary to a complete Christian life. It aims to train the faculties to serve the community, the state and the church through the home, industry, business or the professions. An education which is constantly striving to fulfil this Christian conception is ever needed. Not only does it help to prepare the way for conversion but without it the fullest Christian nurture of disciples is impossible. . . Clearly, then, it is not to be set over against evangelism but it is to be regarded as evangelism in one of its truest manifestations. To be fully effective it should be in the hands of Christian men and women. Where education is not making all possible effort to reach this ideal, it is doubtful whether it is the business of missionary societies to help to carry it on."



**THE NARCOTIC PROBLEM AND THE CHURCH.** A demand was made for direct action by the Church with regards to the drug evil. "The whole opium problem is one of the most serious in the world to-day. The consumption of opium and its derivative drugs has increased year by year since the drawing up of the International Opium Convention in 1912." World wide Christian opinion is essential to the combating of this menace. The following strong action was taken:—

"The Council again calls the attention of all the national organizations represented here to the increasing menace of the traffic in opium, its derivatives and other narcotic drugs all over the world and urges upon them the importance of doing all in their power, both by their own direct action and in co-operation with other organizations, to awaken public opinion in effective support of the efforts of their own Government to control this traffic through international agreement by limiting the cultivation of the commercial poppy and the coca plant to the medicinal and scientific needs of the world and by enacting and enforcing adequate national legislation making illegal all manufacture and trade in these drugs in excess of the needs of science and medicine."

**A CONFESSION OF EXPERIENCE.** The problem that loomed up as the most difficult was that of "missionary co-operation in view of doctrinal differences." Papers on this subject were delivered by Dr. Robert E. Speer and the Bishop of Bombay which were unanimously ordered to be printed in the "International Review of Missions." A most significant resolution which was unanimously adopted by standing vote contained the following paragraphs:—

"The International Council has never sought nor is it its function to work out a body of doctrinal opinions of its own. The only doctrinal opinions in the Council are those which the various members bring with them into it from the Churches and Missionary Boards which they represent. It is no part of the duty of the Council to discuss the merits of these opinions, still less to determine doctrinal questions.

But it has never been found in practice that in consequence of this the Council is left with nothing but an uncertain mass of conflicting opinions. The Council is conscious of a great measure of agreement which centres in a *common obligation and a common loyalty*. (Italics ours.) We are conscious of a common obligation to proclaim the Gospel of Christ in all the world, and this sense of obligation is made rich and deep because of our sense of the havoc wrought by sin and of the efficacy of the salvation offered by Christ. We are bound together further by a common loyalty to Jesus Himself, and this loyalty is deep and fruitful because we rejoice to share the confessions of St. Peter, "Thou art the Christ, the Son of the living God," and of St. Thomas,

"My Lord and my God." The secret of our co-operation is the presence with us of Jesus Christ, Human Friend and Divine Helper. From this common obligation and this common loyalty flow many other points of agreement, and our differences in doctrine, great though in some instances they are, have not hindered us from profitable co-operation in counsel. . . .

Co-operation in work is more likely to be embarrassed by doctrinal differences than co-operation in counsel. Yet there is a wide range of matters such as negotiations with governments, the securing of religious liberty, the combating of the evils arising from the sale of narcotic drugs, collection and survey of facts, investigation of educational method, etc., which are not affected by doctrinal differences. A still more imposing list might be drawn up of types of work in which impediments from doctrinal differences might have been anticipated, but experience in many lands has shown that most valuable co-operation is possible between many churches and missions. Such are the translation of the Holy Scriptures, the production and dissemination of Christian Literature, the conduct of schools and colleges and medical institutions, and provision for the training of missionaries. Every piece of co-operation in work which the Councils encourage or guide is confined to those churches or missions which freely and willingly take part in it. It would be entirely out of harmony with the spirit of our movement to press for such co-operation in work as would be felt to compromise doctrinal principles or to strain consciences."

Now here was a gathering, smaller in number but equally diverse and much more widely representative than the National Christian Conference of May 1922. The above resolution is a distinct advance on the resolution on doctrinal standards adopted by that Conference: this while accepted by an overwhelming majority has not brought satisfaction everywhere. The statement adopted by the International Missionary Council is a confession of experience. It is much more than a compromise. It is an agreement. It gives the vital nucleus of the Christian's Faith. It is a common starting point because registered in a common experience of the one Living Christ. Those who desire greater Christian unity throughout the Christian Churches of the world might well take this as their starting point also.

A resolution was also passed calling for a world-wide effort of prayer in connection with this Council, the date of November 30th, 1924, was suggested, but this may probably be changed. Here is where Christians everywhere may help push forward the work of this Council of World Christians.

**THE SIGNIFICANCE OF THIS MEETING.** This Council meeting does not indicate the coalescence of ecclesiastical authority from which will

sprout forth greater centralization of authority to which, after a decade or so, we shall all quietly submit. Neither did it register the opinions of a small group of experienced individuals alone. The decisions made may be confidently taken as representing *prevailing* trends in the Christian Movement throughout the world. The confession of experience indicates also that the most *potent* factor in the Christian Movement to-day is still, as in the early Church, a *living experience of Christ*. It also shows that the mistakes of schism are not permanent barriers to Christian co-operation and fellowship throughout the world. Furthermore centralisation of authority and uniformity of polity are not indispensable to the united expression of a common experience. This Council also indicates the correlation of the strength of the various units of the Christian Movement in respect to merging world problems; in other words Christians throughout the world are finding a way to mass their strength against world evils and for the seizing of world opportunities. We shall do yet greater things together than we have done apart!

### Is There Anything in Chinese Life and Ideals on Which Christianity May Build?

Lingchow, May 8th, 1923.

To The Editor, The Chinese Recorder.

SIR:—In a recent number of its periodical one of the largest missionary societies has an article entitled "A High Calling, a tremendous task for the pastors." This article sets out to be the statement by those who know, what kind of situation a Chinese minister has to face in his work—and this is part of the information given. (The capitals are mine.) "He will have to begin at the BOTTOM in the training of a people in a system of IDEAS and IDEALS that are ENTIRELY FOREIGN to them. They have no FOUNDATION on which he may build. He must CREATE it . . . . He must lead his people to an understanding and adoption of a system of THOUGHT and of LIFE that is FOREIGN to them." You, Sir, will of course recognize these statements as quotations from the Educational Commission's Report (vide § 282b). The article is indeed nothing but quotations from that Report and being so is the more impressive. Imagine then the impression made by such bald statements on a plain man in the West. I can conceive no other than that the Chinese ideas and ideals, modes of thought and attitude to life are so incurably steeped in child-race superstition, so completely wrong from the foundation, that nothing remains for any enlightened Chinese but to scrap them, lock, stock, and barrel. The question therefore arises whether the members of the Commission, for instance Dr.



Chang Po Ling and Dr. Leighton Stuart, are satisfied that such teaching should be given to the West in their name. It is this question and others related to it which I would venture to raise in this letter.

A careful study of the report would lead one to suppose that the Commission would not be satisfied to have such an inference drawn, for the simple reason that they would regard it as erroneous. Assuming that to be their point of view (cf. numberless incidental remarks and more especially § 70) it remains to consider what the Commission does precisely mean by these statements which are open to such misconstruction. I turn to the Chinese version for light, and I find none. The phraseology seems to me even more extreme. Yet the two versions together suggest the bare possibility that the experts have here some esoteric point in mind. Are they by any chance thinking merely of the fact in religious psychology that if a man is to be *converted*, he must assume that his past is cut off from him, whilst his pastor must help him cut new channels of habit in thought and emotion. If so, good; and the pastor *should* obviously use the skill of an elementary teacher. Yet, if that was the Commission's meaning, why did they express themselves in the way they do in this section 282b? I am at a loss and must appeal to the authors. As a body which can speak with one voice the Commission no longer exists, but the individual members can speak, and I would venture to urge it on them to do so. This is not a slight matter in which wrong thinking will have consequences of no material importance.

To Miss Yau, Dr. Chang, Dr. Kuo—may a younger brother have your teaching? Do you subscribe to this section of the report? If so, in what sense do you hold that the people of China as a whole have no foundation on which Christ's religion may be built? Has your own personal experience been that the 大學, for example, contained nothing which prepared you for the advent of Jesus and His Gospel, the good news of 身修 for every individual soul and 天下平 for all society as attainable ideals? Is there nothing in the 中庸 with its mystic fervour which finds its reality and consummation in our Lord?

To Dr. Leighton Stuart, with your Chinese scholarship and long experience of theological education—what does this emphasis on Christianity as in idea and ideal entirely foreign to the Chinese mean to you? Do you in teaching abandon Chinese ideology and make your students start with other modes of thought? If so, what kind and what measure of success do you find you obtain?

To the foreign members of the Commission as a whole—has the Providence of God failed throughout the ages to operate in guidance among the Chinese in spiritual matters? Is God, the Father of our Lord Jesus Christ, like that? Since some of you, at any rate, in your

youth read about "pius Aeneas" and looked up 'pius' in your Lewis and Short: since indeed you know the original connotation of 'piety' 'devotion' and any number of such glorious words in the English Christian vocabulary: what then about Chinese ideology? Further what did Saint Paul do, when, finding Christ, or rather being found of Him, he discovered his new-found faith at mortal enmity with deadly complexes of Judaistic legalism in his own heart and mind? Did he shirk the conflict by turning his back on Judaism, or did he fight through to the point where he came to see how there were other vital elements in the faith of his fathers which had been overlaid and which with the Law were in truth a *παιδαγωγός* (tutor) "to lead us to Christ"? Knowing the course he took, what inference do you draw with regard to Chinese culture?

Presumably, gentlemen, you will say that your reply to these questions is contained in the words "there is need in China for a careful study of the theological curriculum. We have simply transplanted into the Orient the traditional system of the Occident," etc.; and "the young minister must be taught to find the application of the message of the Scriptures to the civilization of which he is a part." True, but section 282b still stands and its advice is much more concrete.

You will, I trust, pardon the provocative tone of my questions. Frankly I see no option but to provoke you. Here am I—and I conceive there are many others in like case—anxious above all to uplift Christ and His Cross; and my job is to prepare men for their ministry in His name in China. When I seek for light from the experts in decisions as to curriculum and the angle from which instruction should be given, I get advice, trenchant, clear—but inconsistent. Since inconsistency of statement arises from unresolved inconsistencies of thought, I have looked for signs of such, and I am inclined to think that I find them. There is on the surface of the report unmistakeable advocacy of the principle that Christian Education in China must be not only Christian but Chinese. When however the Report is sifted through this Chinese sieve, a doubt arises as to what extent the authors pay more than lip-service to that principle. I fail to find satisfactory evidence of an inward conviction having done its work and become a determinative element in the thought processes which produced the Report's criticism and advice as a whole. I hesitate to say it, and yet—since the authors are 賢 men not only of approved Christian worth, but also experts, i.e., either scientists or highly skilled technicians, must Chu Hsi's dictum be held to be true in their case: 知賢之過, 則生稟之異而失其中也?

I remain

Your, etc.,

E. R. HUGHES.

## In League with Youth

ANNE G. SEESHOLTZ

**M**ANY intelligent persons considering bandits and pirates and absence of organized central government go about seemingly in despair as to the way out, forgetting or scorning the youth of China. They lose confidence in education. Thus, when one is asked to write concerning Chinese women student conferences, she can not resist using the opportunity to show faith in the Youth Movement, so ably presented in the August CHINESE RECORDER.

The choice between calling the students "girl" or "women" students is difficult for some of us to make. They seem to be both girls and young women. Very often the range of family experience, social complications, and outlets for education are greater for a Chinese woman student than for our western high school girl. The questions of the large family, single standard, concubinage, co-education have equal significance to men and women students. Arguments against the economic value of education for girls or reasons given for fewer women receiving Indemnity funds tend to give the women students increasing enthusiasm for the Women's Right Society and the like. Conditions such as these seem to make the Chinese young woman less of the girl and more of the woman; so the term "women students" is used by preference in this article.

It is right to ask if the increase in the number and variety of conferences for women students is just a part of a present world habit of conferencing, or if the results justify the energy invested. The conferences referred to in this article are those under the direction of the Young Women's Christian Associations of China. Sixteen have been held so far this year. Frequently, war and rumors of war upset plans as in Chengtu last February. The conferences were mostly planned for students of mission schools with invited delegates from government schools. Several were held only for government and private school students and as the way opens, more effort will be given to such conferences. The attendance varied from thirty to more than a hundred and forty. The leadership was mostly Chinese teachers and leaders from other professions, and the greater part of the preparation was done by them. This last year marked the beginning of women students planning their own conferences and preparing some of the material. For two conferences students of several schools gave money toward defraying expenses of delegates from other schools. In most conferences, a form of student government operates, furnishing practice in co-operation. The so-called "personal work" in conferences is also



being entrusted to Christian students under the guidance of an older person.

The underlying purpose of the conferences is always to tell "the good news of Jesus Christ." It is not only to tell the good news but to experience His teaching in the fellowship in prayer, study, play and work which comes with living together for several days or a week. The choice of theme and leaders is based on the need for making the students think for themselves in discussion groups concerning the teachings of Jesus and their application to individual and social problems. The themes this year included "Christianizing Relationships," "Whose Service is Perfect Freedom," "What it means to be a Christian," "Women students and Reconstruction." It would be impossible to tell in brief the topics discussed in small groups. Chosen at random, they covered such questions as "Reforming the Customs that are Injuring Women"—"How to Develop Women Leaders"—"The Ideal Home Life"—"Christianity and Family Problems"—"The Student and the Christian Church"—"Child Labor."

This year at the summer conference for women students of Shantung there was present an industrial delegate, a fore-woman from a hair-net factory. No one will doubt the value of her contribution to the students' discussions of things as they are. At the Chihli Conference, younger girls from grammar schools were present. They were organized for the week as a club and given training in planning and conducting meetings.

Perhaps the most important conference held this year was a small group of students representing the National Young Women's Christian Association Student Movement. They spent a week in fellowship and in discussion on the purpose of Christian students and their present ability to carry responsibility. The purpose which they worded and are submitting to the local Christian student groups for consideration may seem to experienced workers somewhat wordy, yet it is their very own and so worth our earnest thought. Translated, it is as follows,—*"The purpose of the Student Young Women's Christian Association of China shall be two-fold:—*

- I.—Based on Christ-like friendship, to unite the members through Bible study and prayer to know deeply Jesus Christ as the highest revelation of God, perfect example of man and Saviour, and to copy his way of living.
- II.—To lead students to share the friendship of this movement in order to advance their character, step by step to understand Jesus Christ clearly, to become active members in the Church, and with united strength to help meet the needs of society."

Joint men and women student leaders' conferences have been held the last three years at Peitaiho. This year there was a Hunan conference in which 96 men from fifteen schools and 31 women representing ten different schools took part. In order to give some idea as to spiritual results of the conferences, let me quote from a leader's report of the Hunan conference. "At the last meeting cards were signed by almost all the delegates telling of definite decisions made during the conference, or of what the conference had meant. Said one girl, 'Somehow, I do not know why, these four days have been different from any other four days in my life—I do not know what it is unless it is Jesus Christ working in my heart to lead me to Himself.' Another girl said, 'From this day, this month, this minute I want to be a Christian.' 'I want to go to those people in China who have never heard of Christ and preach Him' said another. Every one of the twenty-six cards that were handed in by the girls impresses one with the sincerity of the girls; a surprisingly large number stress the fact that they have learned how to keep the quiet hour, the need for it in the life of a real Christian, and their determination to make it a daily habit. An equally large number expressed a sense of compulsion to serve."

The conference is only one of the ways in which teachers and student secretaries to-day are endeavoring to meet the needs of Chinese women students and the demands of the Youth Movement in China.

The Youth Movement if too long ignored or repressed is capable of sudden eruptions like the terrifying earthquake, but if trusted and encouraged by comradeship and not wiseacre authority, can make a new world. Barrie in his Rectorial address at St. Andrews last year urged "youth to demand a partnership with age and to demand it courageously." The Youth Movement in China could be made more effective for the good of all if Age took cognizance and offered partnership.

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## Finding the Best Life

O. R. MAGILL

“**W**HAT is the Best Life?” was the main theme of the twelve Men's Student Summer Conferences for 1923 which were attended by approximately 1,650 students. The answer to this question was given in Bible classes, discussion groups, devotional meetings, eloquent addresses from the platform, and in quiet vesper services at sunset out under the open sky.

The Conferences varied this year in their choice of sites. Some preferred the convenient and comfortable buildings of a favorite college

campus, but the majority chose the inspiration and quiet of some isolated nature-favored spot. In Manchuria they chose to hike for fifty li from the railway station into the heart of the Chien Shan, "the Range of a Thousand Peaks." In Shantung they chose the seclusion of the old Bismarck Barracks set back in the hills surrounding Tsingtao and looking out over the bay.

Eight of the twelve Executive Secretaries this year were Chinese, and a glance at the list of platform speakers and leaders will show a preponderance of Chinese names, indicating that the direction of these Conferences is largely passing into the hands of native leadership. One would feel it even more gratifying to find the students themselves taking a larger share.

Last year's successful experiment with a separate college conference in the Kiangnan area was extended into North China and a total of three Conferences met as purely middle school conferences, while two met with only college students in attendance. This tendency grows out of the feeling that there should be a differentiation in the program material prepared for the two groups and not because there is any less of a spirit of unity than heretofore between college and middle school men as they join hands in one National Student Christian Movement.

In the middle school conferences a group plan was used through which all the activities were carried out. A character analysis blank prepared by boy workers was successfully used as a basis for personal interviews with students, thus creating a natural approach to the vital problems of the boys' lives, whether they were Christian or not.

An inter-conference pentathlon contest added zest to the recreational side of each conference. It was arranged for the participation of every delegate, each making his contribution and an average being struck for each conference in which the total number of delegates in attendance counted for score.

Perhaps the most significant single happening was the participation of each conference in a discussion of recommendations dealing with a national reorganization of the Student Christian Movement presented by the Student Work Commission, which grew out of the World's Student Christian Federation Conference held in Peking last year. This was coupled with the election of representatives from the Student Associations to the National Committee of the Y. M. C. A. the first step towards the bringing about of a national expression of Christian student initiative. It presages a great advance in the Chinese Student Christian Movement. At the same time a permanent district committee, the majority of which are students, was elected for each conference area.

There was a serious attempt to face up to some of the outstanding social problems in Chinese life. Several conferences used as a basis



for forum discussion a syllabus prepared by Dr. F. Rawlinson on "Vital Life Problems." One conference was particularly moved as it considered the problems of Chinese family life and adopted recommendations dealing with the question of its reform.

Enthusiastic interest was displayed in popular education as a service project for students. It made a tremendous appeal to the patriotic sense and many students determined to give themselves unselfishly to the task of making China literate within a generation.

Running through the conferences this year was a strain of emphasis on life work guidance. This was promoted by the Student Volunteer Movement and in one or two conferences became almost the central theme. In the Nanking College Conference, Dr. Hodgkin presented at the daily platform hour, in a most inspiring way, the challenge to students to choose their vocation whether business, medicine, teaching or preaching in accordance with God's will.

One or two conferences were characterized by an emphasis upon apologetics. At Wofossu the central theme was "Is Christianity a Rational Religion?" At this conference many non-Christian students of college grade were in attendance from government schools and the programs were planned to meet intellectual problems.

Among the high-water marks of the summer were those evenings given over to the World's Student Christian Federation when students were led to think out beyond their own national boundary lines and consider the ties that bind them to the Christian students of the world. In three of the conferences Mr. T. Z. Koo, Federation Secretary for the Far East, fresh from his trip to India gave an inspiring message that widened the horizon of those students who were privileged to hear. In one conference, six Japanese students and a professor attended as regular delegates and were accepted by the Chinese students in fine spirit. One was hardly conscious of any line of nationality. A special afternoon meeting was held at which national issues were frankly discussed and faced in all calmness and with nothing to disturb the spirit of fellowship. The meeting was closed with an affirmation of belief in Jesus Christ as the one solution for their problems.

True to the student conferences around the world, it is that intangible, indescribable, inspirational side of these conferences that influenced most the lives of the students this summer. The visible signs of this influence may be seen in changed lives, new visions and fresh enthusiasms. We might quote figures giving the number of decisions for the Christian life and for life work, but they are meaningless as applied to such results. It is to be hoped that there will be seen also a marked influence on the spirituality of the Student Associations. Dr. Willard Lyon said of the early Chinese Student Conferences,—“It is to these Conferences

that the Student Associations look naturally for that wider vision of God's plans and that deeper insight into the springs of secret power which alone can enable them to live up to the glorious opportunities for doing and being which God has placed before them." This is no less true of them to-day.

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## In Remembrance

**O**N August 14th, 1923, Rev. Richard A. Whiteside and the Rev. Frederick J. Watt, both missionaries of the Church Missionary Society located in Mienyang, Szechuan, while taking a vacation tour were shot to death by brigands about 5 li out of Mienchuh-sien, Szechuan. This seems to have been a deliberately planned murder. Rev. R. A. Whiteside arrived in China in 1905 and has since been engaged in evangelistic work. The Rev. Frederick J. Watt arrived in China in 1909 and has been engaged in educational work. Both men were young, and thoroughly efficient. They will be sadly missed in the work of their mission. Mr. Whiteside's work has been in the mountain districts. In addition to his school work Mr. Watt was an enthusiastic naturalist; his work in science and collecting are well known. We sympathize with the families in this sudden loss. Being already short-handed the C.M.S. is especially hard hit also.

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## Mrs. V. L. Nordlund

With the passing of Mrs. V. L. Nordlund on September 8, 1922, ended a life well spent in China. She was born in the parish of Strö in the province of Skåne, Sweden. She came to China as a missionary in March, 1891, and laid down many years of fruitful service for the Lord in Shensi, Kansu, Shansi, and finally several years in Fancheng, Hupeh. Her eldest daughter, Esther, is now doing missionary work together with Mr. Nordlund at Ichang, Hupeh. Three other daughters are in America, viz., Edith, Ruth, and Mildred. Her only son, Joel, and her daughter Mildred are both preparing for missionary work in China. Mrs. Nordlund was a missionary in the truest and best sense, bearing faithful testimony in word and deed for her Master, wherever she went.

## Our Book Table

### PRESENT DAY CHINA.

CHINA IN THE FAMILY OF NATIONS. By HENRY T. HODGKIN, M.A., M.B. *Secretary of National Christian Council of China.* London, George Allen & Unwin. 1923. 5 × 7 ½ inches. Pp. 267. 7/6 Net.

The best way to understand a country is to live in it, study it, leave it, and after some time return to it, when by repeatedly changing its focus the mind begins to get a truer perspective than would otherwise be possible. Our author has fulfilled these conditions, having spent several years in the capital of the Szechuan province followed by several years in London. About two years ago he returned to China, travelling widely, speaking to students, and also in Korea and in Japan. He was always in touch not with students only but likewise with leaders in thought and action, questioning and being questioned.

This volume contains eleven lectures given at the Selly Oak Colleges. The present day conditions and problems of China are frankly and adequately treated from the wholesome standpoint of a friend of China who has a scholarly background, with a fresh observation of current events and of the trend of recent thought in China, reinforced by the judgments of competent Chinese and foreigners. The early chapters are preliminary with an historical survey, the 5th is on The Republic of China, followed by two chapters comprising a careful examination of "Japan in China" with much shrewd comment and not a little outspoken criticism. The present relations of China with Europe and America are examined in some detail, with a chapter on The Industrialization of China, and The New Thought Movement. The final essay is on China's Gift to the World, showing its importance and value. There is a brief bibliography of works and articles to be consulted, with an excellent Index of 11 pages.

The romanization of Chinese words follows no perceptible principle, sometimes adopting what is loosely termed "standard" mandarin, and at others relapsing into the "reformed" spelling of central China, as "Bei hwa," for Pai hua, and "Ge Ming," for Ke Ming, etc. (On page 116 the pronoun "her" must refer to Japan, whereas it is China that is meant.)

This is a much more important and trustworthy work than Mr. Bertrand Russell's "The Problem of China," with which it is in sharp contrast, and it should be examined by all who wish to get an insight into existing conditions in this puzzling country.

Dr. Hodgkin has returned to China at the invitation of the National Christian Council to which he has already made important contribution.

A. H. S.

### A CHINESE ARCH-HERETIC SEEKS THE TRUTH.

CHU HSI AND HIS MASTERS. J. P. BRUCE, *Probsthain & Co., 41 Great Russell Street, British Museum, London, W.C.1.* 24/-

Chu Hsi was an arch-heretic who, caring not for glory nor gold, diligently sought the truth; his premises were somewhat restricted and his method mainly introspective yet his search resulted in an inspiring



idealism. This book is an attempt to find the truth about this seeker after truth, who on the basis mainly of one sentence, "Heaven is Law" (天即理也) has been falsely dubbed a materialist and an antitheist. Chu Hsi emerges from this interpretative study as an "ethical monist" though these two terms are not used *together* in this book. Another prevalent idea about Chu Hsi is also exploded in this volume. He is not fundamentally a dualist. And yet his system has been taken to be dualistic. The explanation of this can be best made in a reference to Dr. Pratt's recent book on "Matter and Spirit". Dr. Pratt argues for a dualism of matter and spirit as the only satisfying concept of reality as experienced. He speaks of this dualism as a "monism of interaction" and says also that "it is a dualism of process and not necessarily of substance." That sentence quite aptly sums up Chu Hsi's philosophy. He thinks of the "Nature"—the primary substance or entity—as one and indivisible, infinite, (無極) self-existent, omnipresent, transcendent, personal and ethical. Yet this "Supreme Ultimate" (太極)—also "Supreme Unity" (太一) Li, (理) and "Heaven"—is manifested throughout in two modes or processes. In its primary activities it is negative and positive, ying and yang: looked at as vast and all-comprehending it is Tao, as infinitesimal and individual it is Li; as active in man "Nature" is seen as "essential"—the higher—and "physical"—the lower; as applied to "Mind," the seat of personality, there are the "natural" and the "spiritual" aspects. Back of the universe then is the One-Spirit who is also the One-Source. The supreme characteristic of this Supreme Spirit is love. Man's characteristics originate in this source. Love then, which includes righteousness, reverence and wisdom all linked together by sincerity, is the dominating ethical characteristic of visible human life and the keynote of Invisible Reality. Even here the "dualism of process" comes in. For love consists of jên (仁) and ai (愛); and while jên is perfect and unchanging altruism, ai is the emotion that may be vitiated or misdirected. This misdirection of ai is one phase of moral evil. One final word bearing on Chu Hsi's dualism must be quoted. "The antithesis for him is between the material and the moral, between the physical and the ethical." Such works as those of Chu Hsi should be studied in theological seminaries in China in order to enable Christian prophets to put their Message into Chinese thought forms.

#### THE CRITICAL STUDY OF CHINA'S SAGES.

THE DEVELOPMENT OF THE LOGICAL METHOD IN ANCIENT CHINA. By HU SHIH (SHU HU) Professor of Philosophy at the National University of Peking. The Oriental Book Company of Shanghai. 1922. Pp. 187; (paper cover) \$1.20.

The author of this volume represents perhaps the most striking intellectual development of the New China. He is a graduate of Cornell University, and took his Ph. D. degree in Columbia. Since 1917 he has been professor of philosophy in the national university in Peking. He has written an Outline of Chinese Philosophy, and other works, and is the editor of an important Review.

He has made a study of Western philosophy ancient and modern, and has made a thorough examination likewise of Chinese philosophy from its earliest beginnings. He is an exponent of modern philosophical thinking in the full light of present scientific knowledge. Yet he is not

yet thirty-two years of age, and this present volume was written when he was only twenty-six! It is intended to exhibit the process of what the author called "The Logical Method" among the philosophers of China down to the time of Ch'in Shih Huang, about 220 years before the Christian era. (The reader looks in vain for a definition of the by no means self-explanatory words "logical method.") Having apparently examined everything available for his purpose, the author seems to have a fairly definite opinion as to the *date* of each of the numerous works cited, the authenticity (or otherwise) of the text, its not infrequent disarrangement, and the original meaning of characters now obsolete, as well as those used in a new sense. (Occasionally, however, as on page 136, there is a passage which he admits that he does not fully understand.) An adequate review of such a book would perhaps require almost as much space as the book itself—nay more. Probably few foreigners in China would care to attempt it—certainly not the writer of these lines. On pages 134-5 there is cited an obscure passage from Chuang Tzu, and in a foot-note two translations are given. One of these is by Mr. F. H. Balfour (of whom Prof. Giles once wrote that his knowledge of Chinese was of altogether too elementary a nature to qualify him to discuss this writer). At the close of the citation of this translation Mr. Hu remarks: "This is just the opposite of the original meaning." He then quotes Prof. Giles' translation of the same passage with the judgment: "This is even worse." To this he appends the caustic observation: "It is inconceivable (by which he probably meant inexplicable) to me that foreigners who can hardly read an ordinary text in Chinese, should have the daring to attack such a text as the Chuang Tzu."

Mr. Hu has an extraordinary command of English terms, but he has no hesitation in coining new terms on slight provocation. Thus what is like the method of Zeno he calls "Zenoian", and in one instance he uses the strange combination (p. 31 "moralisticism"! ) The author is indeed a wonderful scholar, but if Confucius, Mencius, Mo Tzu, Hui Tzu, Hsün Tzu, and others who are dissected could read his comments on their various philosophies, they would put new meaning into the aphorism of Confucius: "Those that come after us are to be feared."

X.

TANKARE I DET GAMLA KINA. ERIK FOLKE. *Birkagårdens Förlag, Stockholm 1922. 166 pages.*

STUDIER OCH BILDER FRAN DET NYA KINA. INGEBORG WIKANDER. *Sveriges Kristliga Studentrörelses Förlag, Stockholm 1922. 426 pages. With a map and illustrations.*

FRA OSTENS RELIGIOSE LIV. KARL LUDVIG REICHELT. *G.E.C. Gads Forlag, Köbenhavn 1922. 347 pages. With five illustrations.*

KINAS RELIGIONER. KARL LUDVIG REICHELT. *Det Norske Missionselskaps Forlag, Stavanger 1922. Second edition. 229 pages.*

The two first named of these books are in Swedish, the last two in Norwegian. Although therefore inaccessible to most of the Anglo-Saxon readers of this magazine, they deserve to be briefly mentioned here, since they are written by missionaries and deal with important aspects of Chinese life and thought.

Rev. Erik Folke is the pioneer of modern Swedish missionary enterprise in China. He came out in 1887, and became the founder and leader

of the Swedish Mission in China, working in Shansi, Shensi and Honan in connection with the China Inland Mission. On account of his health he has spent most of his later years in the homeland, where he is one of the recognized missionary leaders, being at present Chairman of the Swedish Missionary Council.

His book on "Thinkers in Old China" is a simple and unpretentious attempt to tell the general public something about the Chinese philosophers of the classical age. It is written with deep knowledge of the subject, and it gives a large number of good and interesting quotations directly from the Chinese. It is not easy to find in a popular book of that size such full and valuable information about, for instance, Moti and Chuangtse. The author is perhaps particularly interested in those two men; he believes that a real knowledge of them is not without value for a missionary in these days from an evangelistic point of view.—What he says in the first chapter about the Yi Ching as a starting-point for the whole of Chinese philosophy is hardly convincing, especially as his quotations are from the Third Appendix, which with its rather abstract line of thinking, may be of post-Confucian origin.

Miss Ingeborg Wikander is a Y. W. C. A. worker in Changsha, where in 1919 she started the work of the Association. Her book "Studies and Pictures from New China" covers a rather wide range of subjects, much in the style of a textbook for study circles: religion in China, with a special study of Confucianism, recent political developments, history and social conditions, history and present problems of Protestant Missions. Nearly half of the book, however, is devoted to the family life and the life of women in China, with personal sketches of a number of Chinese women, whom the author has learned to love and appreciate, and with vivid pictures from the work of the Y. W. C. A. Here the author is at her best; and the reader becomes thoroughly acquainted with and interested in the Tso family with their great past, their complex family organization, their religious customs, and the manifold personal problems arising out of their contact with Western ideals and with Christianity.

Rev. K. L. Reichelt, who came to China in 1903 as a missionary of the Norwegian Missionary Society, is well known as the founder, in recent years, of the "Christian Mission to Buddhists" in Nanking. His book "From the Religious Life of the East" is a study of Chinese Buddhism, grown out of lectures at the Scandinavian Universities in 1921, and dedicated to the chairman of the Olavus Petri Foundation, under the auspices of which the lectures in Upsala were held, Archbishop Nathan Söderblom. Here the history of Buddhism in China is told, and its present conditions are described. The vast subject is approached with great sympathy and appreciation, and underlying the analysis is the firm conviction that there has been in this deepest of Chinese religions a sort of *praepraatio evangelica*. of preparation for the Gospel which will some day meet the needs and fulfill the aspirations even of the Buddhist world.

In the historical part, the author, following Saeki and others, gives to Nestorianism a great role in the earlier development of Buddhism in China, as shown especially in the doctrines and practices of the Pure Land School. The hypothesis is interesting, but it seems obvious that a great deal of further research work, for instance in the history and real character of Syrian Christendom at home and in the text history of the Buddhist Scriptures, will be needed before we can gain really firm ground in these



very difficult questions. Sometimes the supposed Christian influences concern practices which do not at all belong to Primitive Christianity, but are themselves borrowed from outside, e.g., the masses for the dead.

The descriptive part gives very interesting pictures of what present day Buddhism really is like—the literature, the Pantheon, the different schools, the organization and personnel of the monasteries, the ritual, etc. Personal experiences from twenty years in China, spent in close touch with Buddhist life, are here embodied.

In connexion with the new work which Mr. Reichelt has taken up, and which is attracting a good deal of interest, it is with satisfaction one learns that this book is being translated into English. It deserves certainly to be more widely known.

The same is the case with the second book by the same author, "The Religions of China" (second edition). There are of course many attempts to cover in a small volume the whole of this immense field. This is probably one of the best. It has remarkable fullness and precision of detail without being unreadable. There are a few mistakes, which can easily be corrected in a new edition, and on some points it would be well to have the historical development stated somewhat more clearly (e.g., with regard to the history of Confucianism). On the whole, however, the book is very useful for its purpose. It would certainly be a gain to the missionary enterprise, if every missionary during his time of preparation at home or in China would learn at least as much as this about the religious conditions of this country.

K. B. WESTMAN.

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THE EXTRATERRITORIALITY PROBLEM. By JEAN ESCARRA, *Advisor to the Chinese Government*. Published by La Librairie Francaise, Peking. 60 cents Mex.

This pamphlet suggests that in place of the present chaotic Mixed Court system, there should be evolved a Mixed Court system on a modern basis, the Judges of which, both Chinese and Western, should be appointed by the Chinese Government. Apparently the writer does not think that by themselves the Chinese can set up a legal system satisfactory to the West. He, therefore, proposes a co-operative system, the higher Courts of which would judge cases in which foreigners were involved, and probably more important Chinese cases, while the local Courts would handle Chinese cases alone. In addition to this suggestion the pamphlet gives much information on the problem of extraterritoriality which seems to be mainly one as to the nature and status of the Court by which the Westerner in China should be tried. This is an excellent pamphlet for missionaries to read at this time when the question of extraterritoriality is up for consideration.

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ENLARGEMENT IN DISTRESS. C.I.M. 1923.

As usual this report is full and suggestive. The Mission closed the year 1923 with a net increase of thirteen workers. Including the Associated Missions there are now one thousand and eighty-seven members in this Mission. The vagaries of exchange are shown by the fact that the income between 1921-1922, if compared on the basis of sterling shows a great loss, but if on the basis of gross balance an even larger increase.

The result of this improvement in the purchasing value of the dollar means that there has been more money available for personal use than during any year since 1915. 6,318 baptisms are reported, making the total up to date 93,149.

THE WORLD "DOPE" MENACE AND THE LEAGUE OF NATIONS. BASIL MATHEWS.  
*League of Nations Union, 15 Grosvenor Crescent, S.W.I. London. Threepence.*

While this pamphlet deals mainly with the drug problem in China it also makes clear its present position in the world and its relation to the League of Nations. It is a strong appeal for vigorous action against this growing evil.

PUBLISHED PAPERS OF MEETING OF INTERNATIONAL MISSIONARY COUNCIL.  
The prices will probably be as follows:

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## Correspondence

### "Extrality."

To the Editor of

*The Chinese Recorder.*

DEAR SIR:—In your July editorial on the subject of extraterritoriality, (is it not possible to use the contracted form of "extrality?") there seems to me to be a confusion of two subjects that ought to be considered separately, the question as to whether a Christian should depend on force for his protection when at work, and the question whether he should depend on *foreign* force for protection. It is to this latter alone that the question of extraterritoriality applies. Even if a missionary gave up his claim to extraterritoriality he would still be dependent on force for the protection which he would expect to

receive from the Chinese Authorities. The powers that be are ordained of God, and receive from Him a sword, not for show, but that they may be able to exert force for the protection of their people, including foreigners, from bandits and other evildoers. And on this force we should still rely if extraterritoriality were abolished.

We in Formosa, since the abolition of extraterritoriality, enjoy perfect security of life and property. The only difference is that, instead of depending on foreign force for our protection, we now depend on Japanese force as exerted by their military and police. But it is force all the same.

Yours truly,

THOMAS BARCLAY.

Tainan, Formosa.

**"Planting Trees in Flower Pots."***To the Editor of**The Chinese Recorder.*

DEAR SIR:—The question that has of late interested me most is, "Is the Church Really Becoming Indigenous?" I have developed an almost all-absorbing passion to see the church become indigenous. It has been a great joy to see the change that has come in the thinking of our preachers and many of our church members the past year or two, especially since the National Christian Conference. There is now a real demand for an indigenous church. This is all to the good; for this demand, if present, was certainly dormant two years ago.

Some too are beginning to see the implications that necessarily follow; for example, the supporting as well as the managing of the work, instead of depending on foreign money and foreign leadership. Some of our preachers are putting this in their sermons, "The church is not a foreign institution. The property is ours to use. No foreign mission board is going to take it away from us. The church belongs to us and we ought to bear the expense just as we bear our own family expenses." I have heard one prominent preacher say that the time has come when the young men must be willing to go out into the work of the ministry not expecting a regular salary, as the country, which has the great bulk of the population in China, cannot support the men turned out by the schools to-day.

As I see it now, the main hindrances to the building up of an indigenous church are the use of foreign money in ministerial support and the too advanced training given to men who are expected to go

into the ministry. These two hindrances need a word of explanation, as the cries from many missionaries have been "Give us more money!" and "We need better trained leaders for the Chinese church!" I shall say a word about each.

First, as regards money. It has its use; this I do not deny. For gospel teams, special evangelistic work, special conferences for training workers, and similar uses. But to subsidize pastors without any program (worthy the name) looking toward self-support, as a declining scale ending in five or ten years, when the local church shall become self-supporting, gives a church no opportunity to be self-respecting and it works on the pastor the same way. The local church is going to take foreign money as long as it is handed out and so is the pastor, I fear.

Second, regarding leaders—if we had all self-respecting, self-supporting churches, the more highly educated the leaders the better; but the fact is the *great majority* of the churches have *no prospect* of becoming self-supporting if they must support our middle school, college or seminary trained men. The standard of these institutions is being raised steadily and the salary that these men must be paid is steadily going up. This means nothing but that the gap between the ability of the church to pay its pastor and the salary he must have is ever widening. As I see it this policy is either going to make it impossible for the church to support its pastor and he will still have to be subsidized by foreign money and therefore dependent upon the foreigner and his money and feel no responsibility to the local church, or if we choose to have a self-supporting church,



the graduates of our schools will go into other walks of life in which case all our advanced training aimed to prepare our men for the ministry is wasted, save for the few who are sent or called to the few self-supporting churches.

As I see it our only salvation is in calling a halt in our expansion policy for our theological institutions. The money we would spend there I would divert to winter training classes for the men who are fitted by their financial station and understanding of local situations to work in the towns and villages. We could thus build up a church from the soil instead of the present policy of planting trees in flower pots.

It has taken me twelve years, all spent close to the country and the last two also part time in the city, to see this clearly. I have long felt that something was wrong but could not see the remedy until recently. I thank God that there are missions that are working a policy of the kind I have outlined in a word or two. I give you my point of view that you may see that someone who has been working under another policy sees that it is time to make a radical change.

Yours sincerely,

HENRY H. ROWLAND.

Methodist Episcopal Mission,  
Tsinan.

### Smoking and the Missionary.

To the Editor of

*The Chinese Recorder.*

DEAR SIR:—In the July issue of the RECORDER there appeared an article by a missionary, earnestly exhorting fellow-missionaries, who "oppose" and "fight" the tobacco business in China, to be "careful to display the Christian virtues

of love and truthfulness." He tells us that this Tobacco Company does not propose to put "A cigarette in the mouth of every Chinese." Some of us who have been "disposed" to "oppose" this tobacco evil are glad to have one, who has had a "long service in China" and has made a "careful inquiry," to inform us that "the express purpose and policy" of this giant "tobacco corporation" is not so comprehensive as some of us have believed. But, is the writer able to tell us just what is "the express purpose and policy" of this Company? Into how many million Chinese mouths will they place their cigarettes before they will have accomplished their "purpose and policy," be satisfied with their achievement, and call a halt to their expensive and extensive system of advertising?

Of course, there must be "many men of fine Christian character" among the hundreds of "representatives of this much criticised corporation"; and certainly some are "ever ready to go out of their way" to confer kindnesses upon missionaries. But we cannot but think that some of this type would not come to China at all to engage in the Tobacco business, if they knew beforehand how this business is looked upon by the vast majority of missionaries and thousands of Chinese. If many of them knew beforehand that they would have to reside and carry on this business in non-treaty cities, contrary to treaty rights, most probably more of them would refuse to come.

We have been in China a few months longer than the writer, and we have seen scores of mere children smoking cigarette stubs! We have never heard of this tobacco company inaugurating any movement against such. Whoever heard

of the Tobacco Companies or whiskey people objecting to having their victims won in early years? I wonder if the writer has ever noticed the large colored "children brand" cigarette posters on the walls of his city?

We too are distressed, but not by what "distresses" the writer! It certainly "distresses" some of us to see or know that other missionaries are aiding and abetting the tobacco evil in China, either by their own example or by utter indifference. How can the missionary who is charged with preaching the "whole Gospel" for the "whole man" be "free" not to "oppose" this evil? Where should the Chinese be expected to find the missionary's influence as regards opium, drinking, gambling, and tobacco? The economic phase of the tobacco question is appallingly apparent here in China. The great bulk of the Chinese are still illiterate and poor. But tobacco companies manage to get this poor and illiterate people to spend more for their cigarettes than for all forms and kinds of education. Thousands of laborers are wasting from one-half to one-tenth of their altogether too meagre wage for cigarettes, while their families suffer for the bare necessities of life. Should Christianity be "disposed" to aid or "oppose" such business?

A smoking missionary is the Tobacco Company's most inexpensive and efficient ally. He is worth more to the Tobacco Company than many large cigarette posters placed in his part of the city. Smoking missionaries will inevitably surround themselves

with smoking congregations. Some missionaries not only smoke themselves, but it is said that they provide cigarettes for their Sunday Chinese guests! President Hill of the American Tobacco Company a few years ago gave as one of the arguments in favor of smoking the fact that "many ministers of the Church" were numbered among his Company's best paying customers!

I have never been able to understand how the question of smoking here in China could be a matter toward which missionaries could take an attitude of approval or opposition, according as they may feel "disposed." Of course the Bible has not expressly commanded us to refrain from smoking Tobacco. Neither has the Bible expressly prohibited opium smoking or the playing of "mah-jong." Possibly nine-tenths of the missionaries in China are strongly opposed to smoking by other missionaries. Under such circumstances, are missionaries at "liberty" to do as they feel "disposed"? Paul said, "If meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend." The Bible may not tell us not to permeate our bodies with tobacco smoke; but it does say that "your body is the temple of the Holy Spirit," that we should "glorify God in your body," and that "whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God."

Yours sincerely,

O. V. ARMSTRONG.

## The China Field

### A Windy Experiment.

An increasing number of Kwangtung missionaries have for some years been seeking their vacation on Loh Fan Mountain, fifty miles to the East of Canton and 4,000 feet high. This year the rival armies under Generalissimo Sun and General Ch'en have made the district unsafe and foreigners are not permitted to visit the neighborhood. A party decided to try a camp on Taai Mo (Big Mist) Mountain on the mainland opposite Hongkong. It is within British leased territory and easy of access by water or motor road, and just 3,000 feet high.

Unfortunately the camp has struck (or has been struck by) an exceptional season of typhoons. The factory around Guam has been unusually busy. The first came while the matsheds were under process of erection and not yet occupied. It scattered the bamboos and palm leaves over the mountain slopes and drove the shivering and frightened workmen down the hill on their hands and knees. When the sun came out again work was resumed and the first party took possession of their shacks. With a magnificent outlook, plentiful water supply, cool air and excellent food service the camp was voted A.I. and other prospective campers were urged to hurry up from the sizzle below.

Some forty people had joined the party when the second typhoon came. There is no space to describe it in detail. Sunday evening found us with eight of the shacks lying in ruins, the remaining ones swaying in the terrific gusts and leaking under the driving rain.

The fifteen children with their parents and some others, including several Chinese amahs and cooks, gathered in a mess shack somewhat sheltered from the direct fury of the gale and more securely wired down. The little ones were rolled in blankets and laid on the long table. The older people sat on benches around. There was no panic and no complaining. The children slept soundly. All prayed that a Father's hand would hold together the frail covering between us and the howling storm. Again, and yet again, during the long night we could hear the distant rumble of the gusts rushing up the mountain valley and then with a roar springing upon the shack and shaking it as a terrier might a rat. Before midnight the barometer had begun to rise and daylight found us unharmed and thankful, though somewhat wet and tired.

In view of the wrecked condition of the remaining shacks it was decided that the children and their mothers should go down, at least until repairs were effected. The campers remaining had just got the standing sheds repaired and bedding and clothes dried when the third typhoon followed. For three days it did its best to blow us off the mountain but failing left us again with leaking shacks and soaking clothes but hearts undaunted.

Since then the fourth typhoon—the fourth within five weeks—has come and gone. The camp is still there with the campers in good heart. But the conviction is being blown in that Big Mist Mountain is hardly an ideal place for a quiet rest—under matsheds.

GEO H. MCNEUR.



### A New Educational Venture.

During July, Yenching University and Shantung Christian University, assisted by the local Y. M. C. A. and the local and national Y. W. C. A., held at Shantung Christian University a summer school of unusual significance. The work done was of college grade, hence only middle school graduates matriculated. The courses given included education, natural and social sciences, English, religious instruction and theology. In all 221 were in attendance of whom 87% were Christian; among them were forty-eight women. The students came from nine provinces and represented ten denominations. Of the vocations represented 70.6% were teachers, 13.5% Christian workers. The large attendance was partly made possible by the very low tuition fee. For text-books 15,000 pages of lithographed outlines were used. Evening lectures on "Problems of Administration," "The Requisites of Leadership," "The Western and Chinese Attitude towards War," and others were given. Practical educational and hygienic films were also provided. Of the Sunday addresses one by Miss Mary A. Dingman on "Who is my Neighbour" and another by Dr. Li Tien-lu, the newly elected Arts dean of Shantung Christian College, on "The Master Teacher" stood out. This summer school in the main rendered assistance to people already at work. It was the result of practical co-operation. The more serious class-room and lecture work was interspersed with sight-seeing visits to local places of interest and to industrial enterprises.

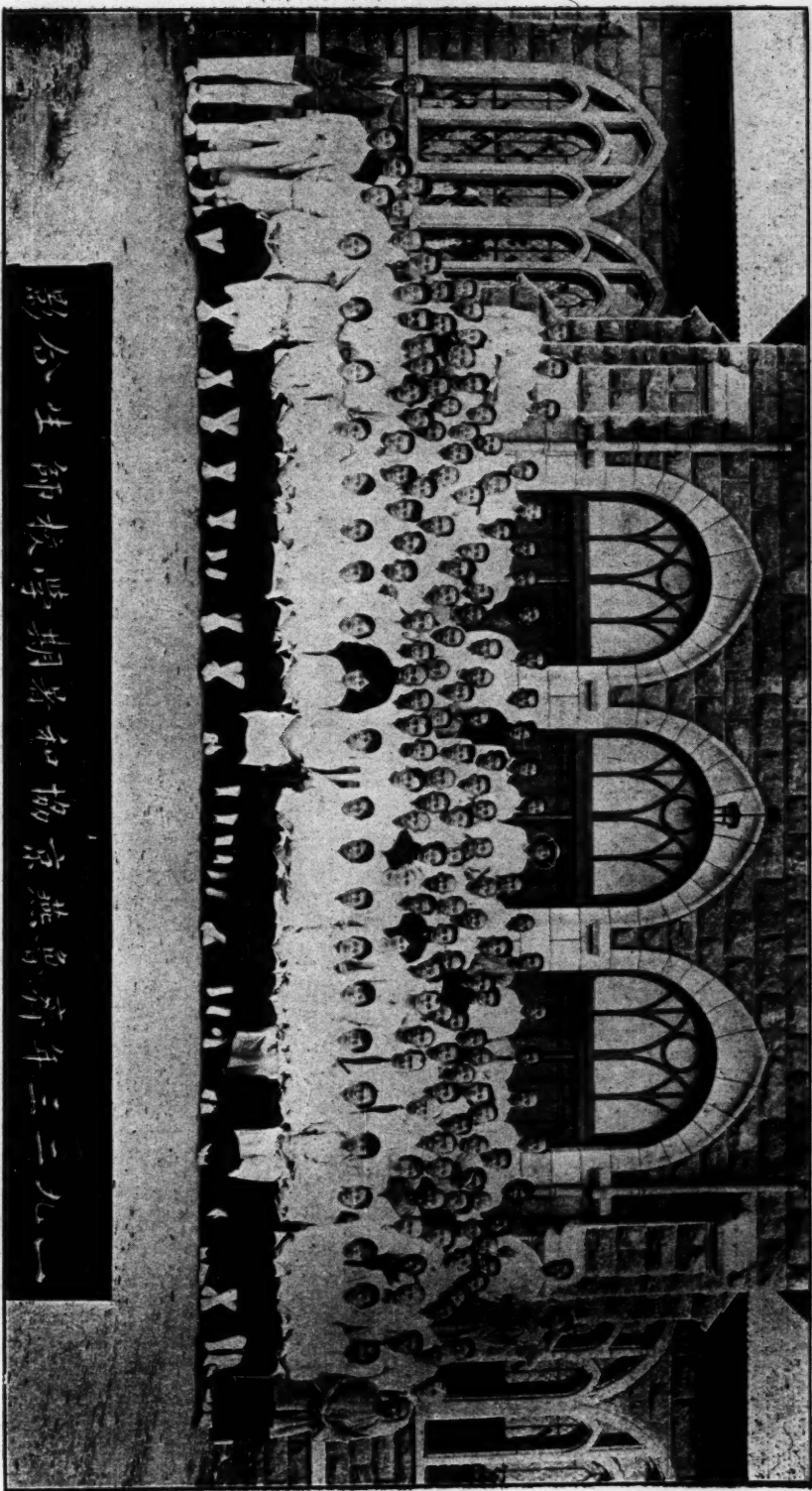
### Bandit Attack on Tsaoshih.

On August 16th, 1923, a band of brigands visited Tsaoshih, Hupeh.

About six weeks previously they had captured a Roman Catholic Priest, Father Malotto, from a place about twenty miles distant. Father Malotto has since died from his injuries. At the time of the attack the missionaries resident in Tsaoshih were absent. Thus what is said to have been the prime object of the raid, the capture of a foreigner, failed. Unfortunately, however, from sixty to eighty Chinese were taken away, and about two-fifths of the town destroyed. The buildings of the London Mission, including boys and girls' school, Bible schools for men and women, a foreign residence and portions of the hospital, were also destroyed. Among the captured Chinese were the Doctor of this hospital, the Head Assistant, and three nurses, an evangelist and two servants: of these, all but the two nurses later escaped and returned. The thing that distresses the missionaries most is the stoppage of the medical and surgical work which, with the other work, had won a large measure of popular confidence and esteem, and was meeting a tremendous need. The loss, which it is difficult to estimate, is very heavy. The local Council of the London Missionary Society has decided not to apply for any indemnity. Such application, in addition to being slow in producing results, would create strong local prejudice and have to be met by the imposition of extra taxes on people really innocent of the outrage. It is hoped to replace the destroyed buildings and to re-establish the work from other sources than an indemnity.

### An Experiment in Applied Ethics.

At the close of a term's teaching of our Senior Class in ethics this spring, we gave a series of prob-



影合生師校學期暑和協京燕魯齊年三二九一

STUDENTS AND INSTRUCTORS OF SHANTUNG CHRISTIAN UNIVERSITY AND YENCHING UNIVERSITY, PEKING.  
 (See, "New Educational Venture," age 64.)

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lems as an examination. Among the questions were these:—

If the cooks, hired by the student committee, steal food from the kitchen of the school dormitory, should the teacher, if he knows it, make the fact known to the students so that the dishonest cook can be dealt with?

If a student steal a book from the school library or other school property, should another student, who knows who the guilty party is, make the fact known so that the dishonest student can be dealt with?

If a student knows who stole the book and is questioned by the principal of the school should he tell who stole it?

If another student has done all he can to persuade the dishonest student to repent and to confess his own guilt and the dishonest student refuses to do either, is this other student then free to tell who the guilty party is if questioned by the proper authorities?

All of the class, eleven in number, said that it was the duty of the teacher to make known the misdemeanors of the cook, but six, all of them Christians, said that one should not tell on his school-mate, even when called before the principal and after his personal efforts to get the student to confess had failed. One gave as his reason, the fact that the school could buy a new book for the library but the student could not buy his good name back again. One student who was a college graduate before he entered our English department and who has been a Christian leader for years and President of the school Y. M. C. A. said that although the text book says one should tell, his conscience would not allow him to do so.

Five students, two of whom were not Christians, said one should

tell under such circumstances. One student who has accepted Christ but has not as yet been baptized, probably the most brilliant and certainly one of the most respected students in our school, said that under such circumstances one should tell, for a student who will neither repent nor confess a theft is a thief and for the good of the school and the future of China, he ought to be dealt with. This student later took a fearless stand on certain issues in our school, which showed that he had in him some of the integrity and fearlessness which goes to make trustworthy leaders.

This experiment was a revelation to me. It gave me an opportunity to tell the class that this standing by school-mates or others in wrong is most injurious to their country. A student who will be dishonorable and steal in school if not corrected will later steal in business, rob a mine, steal a railroad or sell his country. Students who will do nothing to reform such a school-mate, but will conceal his crime and do nothing to reveal it, even when called before the proper authorities, and will not help to create an atmosphere against such disregard for public property, which would drive such a student out of the school if not to repentance, will for the same mistaken conscientiousness conceal or refuse to reveal the theft or graft of a fellow worker in business or the graft of an official who robs a province or sells his country outright to foreigners. We told them it is very inconsistent for students, who are so loud against corrupt officials, for conscientious reasons to do nothing against the corrupt official who is thus in the making right in their midst. Only a united front of all lovers of China to bring to justice thieves

and grafters, whether they be among our fellow-workers in high places or low, or even among friends or relatives, can create an atmosphere which will put the fear of righteousness into the land. It is in this fight for righteousness and justice that one though alone, if he has the necessary courage and integrity, can chase a thousand. The students did not resent these statements, but received them with open-heartedness. They said it was a new view of things that they had not had before.

S. LAUTENSCHLAGER.

### Effective Tent Evangelism.

The advantages of tent-preaching are the following:—

First—It inspires luke-warm Christians and inquirers to a renewed purpose and activity in the affairs of the Church.

Second—The colporteurs and volunteer Christians are given a greater opportunity to sell and distribute more Scripture and special tracts.

Third—It gives the evangelists a better opportunity to explain and teach the large song charts and Bible-pictures.

Fourth—The open door of the tent gives the hearers the liberty to come and go whenever they desire without much disturbance.

Fifth—The audience is not so transitory: they bring their work with them, such as sewing, spinning thread, weaving rope, etc., and sit on the ground.

Sixth—There are no interruptions, caused by passing animals, carts, travellers and the noisy boy, such as we have in street work.

Seventh—Our tent is considerably larger than the average country chapel, having a standing

capacity of 300. It receives a cordial welcome wherever it goes.

Eighth—It gives one an opportunity to use the victrola or accordion in connection with preaching during the day and the stereopticon lantern at night.

Ninth—During the stay of the tent in one of these centers the evangelists visit the different village schools and become acquainted with the business men, village elders and other leading people. Wherever we have mission schools we get the boys and girls to sing which is a welcome surprise to outsiders.

Tenth—It is much more effective, than to have an evangelist go about from village to village. A man travelling from place to place is considered somewhat as a beggar. When a number go together the village people consider it important and worth listening to. When a tent is in the village there is not so much reviling on the streets. Even men and women of questionable character will come to the tent, whereas they would not go to the chapel.

Eleventh—Seed is sown in greater abundance.

Twelfth—The Christians are protected from the onslaught of robbers.

Some results:—

First—Chapels have been opened in strategic market centers and an evangelist placed in each place. With the assistance of the village elders and people, buildings have been rented and suitable places secured.

Second—More boys, girls and women are planning to enter school.

Third—Evening classes for the study of the Bible and the script.

Fourth—In one village tracts were given to soldiers entitled "Soldiers Love Your Country."

As a result they came with their officers to the tent-preaching.

Fifth—In another village two girls, one of twenty and the other of sixteen, became so interested that they immediately decided to come to the city school to study the Gospel.

Sixth—We often have older men sneer at our work and persecute those who come to the tent. Once an old man saw a crowd of boys going to the tent and said, "All our boys are given to the foreign tent and the devil. Let us drive them out. We are rich and have a name to protect." The boys went right ahead and said they would be willing to go through persecution. They stood by nobly.

Seventh—Many of the Government School boys came in a body and asked us where they could secure those books containing all those good stories of shepherds, lepers, fish, lost coins, seed sowing, etc.

I saw a woman in the tent working at straw-braid plaiting and listening to the Gospel the first day. The second day she came without her straw-braid. When she went home she received a beating from her husband. She said, "I cook your food and work for you. I shall never deny or forsake my Lord." Later her husband stopped beating her and went to the tent to hear about this wonderful Saviour.

An old man came near the tent and would not enter. At the end of the week he was sitting well in front and asking questions about Christianity. He believed there were three devils, each having a pitch fork, waiting to end his life. He believed they threw stones at him, so he erected three idols representing these devils and would pray to them, asking protection. He became converted and has since been very happy.

O. BRASKAMP.

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## The World Field

A conference of Girls' Work secretaries was held at the Shanghai Young Women's Association September 14th and 15th. Secretaries, both foreign and Chinese, from Foochow, Shanghai and Peking were present for consultation on program and method in club work for girls.

**A Friend of China Honored.**—Dr. Ernest DeWitt Burton, who has been Acting President of the University of Chicago since the retirement of President Harry Pratt Judson in February, was elected President of the institution at a meeting of the Board of Trustees on July 12.

**Dr. Hopkyn Rees.**—At the annual meeting of the Union of Welsh Independents, held at Llangefni, Dr. Hopkyn Rees was unanimously elected vice-president. Since his retirement after thirty-five years in China he has acted as Professor of Chinese in the University of London.

**Representatives at Conference on Christian Citizenship.**—The Committee in charge of the conference on Christian Politics, Economics and Citizenship, to be held in Birmingham, April 5-12, 1924, have invited Miss A. Harrison and Miss Helen Thoburn, both of the National Committee of the Y. W.



C. A. in China, to attend this conference.

**Robbers Visit Beh Sah, Honan.**

—Beh Sah is an out-station about thirty miles south of Honanfu. On July 18th, 1923, it was completely ravaged by a robber band about one thousand strong. About one thousand captives were taken: of these about six hundred and fifty-two men and children were finally retained for ransom. Among those retained are some Christians and their relatives, a school teacher and four school boys. In addition nineteen persons were killed, eighteen wounded and a lot of houses burned.—“Glimpses from Central Honan.” September 1923.

**The Christian Serves.**—At a village a day or two out of Kweiling, Kwangsi, about three years ago a severe cholera epidemic appeared. The officials requested a doctor in the Baptist mission to conduct an investigation for them. He did so and found the cause of the epidemic in the unburied corpse of a man who had died of the disease, which was floating in the water near the town. He made a detailed report to the officials and was later invited to consult with them as to preventive measures. As a result the officials cleaned the streets, oiled the water barrels, prohibited the selling of raw fruit and organized a rigid search for cholera cases.

**Sunday School Work.**—The Northern and Southern Methodists, the Southern Baptists and Anglican Churches are taking the lead in Sunday School work in China. The Southern Methodists have a Chinese Sunday School field worker—Mr. D. P. King. The Northern Methodists have two persons giving their whole time to this work; Rev.

S. S. Ding of Foochow, and Rev. Sanders; the latter is working in the Central China Conference. Mr. Sanders was Chairman of the Committee that held a ten days school of religious education on Kuling this summer. The Southern Baptist Mission has set apart Revs. Williams and Tipton for special Sunday School work. The Southern Baptist Mission is the only one which to any extent is printing its own Sunday School literature.

**Hindrances to Christian Living in China.**—Under the title “Where the Chinese Soul Misses the Heavenly Way” Miss M. F. Talmage, a member of the Amoy Mission of the Reformed Church in America, lists those things which hinder the Chinese from becoming Christians. These things, Miss Talmage thinks, are the same as those that hinder the spiritual life of Americans. We summarize them as:—

1. Love of money.
2. An over emphasis on the intellectual knowledge acquired through education.
3. Love of worldly position or fame.
4. Fear of ridicule or persecution.
5. Yielding to the economic struggle, and so making spiritual things secondary.
6. The inconsistencies of professing Christians.
7. The lack of people who can, by preaching and practice, guide them into the Christian way.

**Fukien Christians and Opium.**—

The Rev. F. R. Hughes of Fukien recently made an interesting statement in regards to the relation of the Church to opium cultivation in that province. He said that when the officials began to insist upon opium cultivation, the Church in Fukien was caught unprepared. Later the Christian leaders rallied to the situation and last year most of the districts forming the South Fukien Church were

reported practically clean from the stigma of having Christians engaged either directly or indirectly in the cultivation of the poppy. He says that all the districts of which he had any information are now clean from this stigma. While he knew of cases of some evangelists and church officers participating in the cultivation of the poppy, he said that such cases are very, very few.

**Lectures to Teachers and Servants.**—An experiment was tried at East Cliff, Peitaiho, this summer in giving a weekly lecture on popular topics for the Chinese teachers and servants of the place who have been uprooted from their natural sur-

roundings to instruct and care for the summer residents. For want of an assembly hall these lectures were given out-doors, with the house porch for platform. Attendance was never less than a hundred, and mounted as high as 250, according to the weather. The topics taken up included an illustrated health lecture, a demonstration of radio, an explanation of the thousand-character movement (which started the servants buying text-books), and some travelogues. The audience was a particularly interesting one because it represented several provinces and included wonderers from the far interior as well as the city-jaded.

## Personals

(For each Birth or Marriage notice, \$1 is charged. To save book-keeping, payment should be sent with the notice.)

### MARRIAGE.

#### JULY:

22nd, at Ichang, Bishop L. J. Birney officiating, Adelia Dodge, of Y. W. C. A. at Canton, and O. G. Starrett, Methodist Episcopal Mission, Tzechow, Szechwan.

### DEATHS.

#### AUGUST:

9th, at Kikungshan, Honan, Paul Gerhardt, infant son of Rev. and Mrs. Nels Benson, A.S.M. Hsueh, Honan.

#### SEPTEMBER:

3rd, at Kuling, Rev. E. J. Ellison, B. Sc., of the English Baptist Mission, Shantung.

### ARRIVALS.

#### JULY:

28th, from U.S.A., Miss Edith Wells, Miss Abby Shaw Mayhew, Y. W. C. A.

31st, from Scotland, Miss Grantham, (new) U.F.S.

#### AUGUST:

1st, from U.S.A., Miss A. E. Traub, R.U.S.C., Mr. and Mrs. C. F. Howe and one child, P. E.

13th, from U.S.A., Mrs. H. W. Harkness and two children, P.C.C., Miss A. Atzel, Mr. S. E. Wilson (new), A.B. C.F.M.

14th, from Australia, Brig. and Mrs. Chard and two children, S.A.

15th, from U.S.A., Rev. and Mrs. J. M. Espey and two children, Dr. and Mrs. Ewers and two children, P.N., Mr. and Mrs. P. O. Hanson and five children, M.E.F.S., Dr. and Mrs. P. S. Evans and three children, S.B.C. Miss E. G. Young, W.F.M.S.

17th, from U.S.A., Mr. and Mrs. C. E. Keller, Miss C. Gilman, Miss D. C. Lloyd, Dr. O. Walthers, (all new) Y.M.

25th, from U. S. A., Miss R. W. Walker, Miss A. Mundeline, Miss H. B. Wilson, Dr. Annie Brown, (all new), Miss E. M. Buchanan, Miss G. Stewart, Miss Annie Brown, Miss M. E. Bremer, A.C.M., Dr. and Mrs. Earle, Miss Van Vleit, Miss Hunt, (all new), Dr. and Mrs. G. C. Hutchinson and four children, Dr. and Mrs. L. N. Bell and two children, P.S., Mr. and Mrs. Van Deusen and two children, P.N., Miss Wilkinson, (new) U. of N., Mr. and Mrs. Ph. Nelson and one child, C. I. M.

27th, from Canada, Miss Masters, C.P.M., from U. S. A., Miss Jane Shaw Ward, Y. W. C. A.

29th, from Norway, Mr. and Mrs. De Vargos, Mr. Dahlstrom, A.B.C.F.M.

#### SEPTEMBER:

3rd, from U. S. A., Mr. B. W. Lanphear, Mr. R. W. Watts, A.C.M., Miss Renninger, Miss Schuerman, E.A., Miss Weil, Miss Ohl, Mr. Heffelfinger, R.C. U.S., Mr. Gliz, Dr. Sara Ching (all new), Y.M., Miss S. Graham, Miss M. Woods, (new), P.S.

4th, from U. S. A., Mr. and Mrs. Borrmann and one child, Mr. W. B. Goldrick, (new) A.C.M., Mrs. Luce and one child, Mr. and Mrs. C. S. Smith, and one child, Miss Ethel Davis, Dr. and Mrs. Wylie and three children, Dr. and Mrs. Berst and four children, P.N., Mr. and Mrs. Cogdon and two children, Mr. and Mrs. Searles and one child, M.E.F.B., Mr. and Mrs. Brownson and one child, (new) Y.N., Mr. Walker, (new), Hangchow College.

5th, from America, Miss F. M. Carn-cross, Miss M. Woodroff, Miss F. Woodroff, W.F.M.S., Miss Dickie, P.N., Mr. and Mrs. McLeun, (new), A.B.C.F.M., Mr. and Mrs. Metcalfe, (new), Miss Ashel, (new), Foochow Uni., Miss Bormg, Peking Uni., Mr. and Mrs. Rowe and three children, Mr. and Mrs. Parlin and three children, M.E.F.B.

7th, from Great Britain, Miss Edith Johnston, Y.W.C.A., from U. S. A., Sarah Glass, Margaret Brennecke, Maude E. Gill, (all new), Ruth Fraser, Y.W. C.A.

28th, for England, Mr. and Mrs. F. S. Barling and one child, C.I.M.

30th, for U. S. A., Mr. and Mrs. L. Mayer, E.L.S.M., Rev. and Mrs. P. R. Abbott and three children, P.N., Mr. L. E. MacLachlin.

#### AUGUST:

1st, for America, Rev. W. V. Stinson, P.N.

4th, for U. S. A., Miss Rutherford, Y.M.

5th, for U. S. A., Mr. and Mrs. C. N. Hartwell, S.B.C., Mr. and Mrs. P. C. Cossat and one child, P.N.

12th, for America, T. H. Grafton, Wm. Woods, Alex Moffett, P.S., Miss P. E. Weeks, R.P.C., Miss B. C. Baber, C.I.M., for Canada, Mrs. E. Grosart and one child, Mrs. J. Lawson and one child,

C.I.M., for England, Miss M. Biggam, Miss E. Rice, C.I.M.

17th, for U. S. A., Miss Cora Chace, U. of N.

18th, for U. S. A., Miss A. M. Johansen, C.I.M.

19th, for America, Mr. R. D. Shipman, P.E.

24th, for U. S. A., Dr. and Mrs. G. W. Van Gorder, P.U.M.C.

#### SEPTEMBER:

4th, for U. S. A., Rev. J. M. B. Gill, A.C.M.

7th, for England, Miss H. E. Farman, C.I.M.

8th, for N. America, Mrs. C. E. Oberg and son, C.I.M.

8th, from U. S. A., Mr. and Mrs. J. C. Clark, and three children, Y.M.C.A., Miss Bennett, Mr. L. H. Schultz, Mr. Francis Gill, (all new), Dr. and Mrs. Bliss and one child, A.C.M., Miss M. Moler, C.I.M., Dr. and Mrs. R. Scott, Miss Holton, A.B.C.F.M., Dr. and Mrs. P. F. Greene, (new), Mr. and Mrs. Powell, Y.M., Mr. and Mrs. C. H. Catterson, Mr. and Mrs. Richardson, (all new), P.S., Mr. and Mrs. Kellogg, and four children, Miss Gordwin, Mr. and Mrs. L. May, and two children, M.E. F.B., Mr. Penfield, (new), Miss McCurdy, Miss Patterson, Mrs. Lingle, Miss Bayliss, (new), Miss Harrell, (new), P.N., from England, Miss Ballard, Miss J. Weightman, C.M.S., Miss M. Wood, Miss A. T. Duncan, Mr. and Mrs. E. A. Harlow, (new), L.M.S., Mr. and Mrs. C. H. Stevens, from Swenden, Miss I. A. M. Ackzell, C.I.M., from Canada, Miss Manning, M.E.F.B., Mr. and Mrs. Bell and one child, Miss McNaughton, Dr. and Mrs. Allen and three children, C.M.M.

#### DEPARTURES

#### JULY:

18th, for America, Rev. and Mrs. D. H. Thomas and two children, P.N.

19th, for America, Dr. and Mrs. J. A. Fitch, Mrs. C. Wight, Miss Fannie Wight, P.N., Mrs. W. B. Stelle and two children, A.B.C.F.M.

21st, for America, Rev. W. J. Leverett, P.N.

23rd, for U. S. A., Dr. E. Robbins, W.F.M.S.



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